Volume LXXX

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# ONGREGATIONALIST

Boston Thursday 12 September 1895



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Number 37

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ONGREGATIONALISM finds united expression through our National Council. In this week's issue representative Congregationalists review the history of the council, discuss its functions and point out the services it can render to the denomination. Dr. Quint describes the genesis of the new era which has centered in the council. Dr. Walker shows the chief services which the council has rendered in the development of the denominational spirit and in the direction of its work. Both these distinguished brethren have been leading spirits in the National Council from its beginning till now. Dr. Bradford points out the genius of Congregationalism and its peculiar present opportunity. Rev. C. H. Patton tells what the council can do for the West, and several other well-known men briefly point out what is expected of it in different sections of the country and in various departments of the work of the denomination. Every Congregationalist will better understand his own religious work and opportunity and the place of his denomination as related to the whole Christian church if he will carefully read and consider these articles.

The deputation of the American Board to Japan is assured that it is accompanied by the interest of the churches. Beginning with the earnest prayer meeting at Boston, Aug. 30, they received a hearty Godspeed at Chicago, Sept. 3, at the house of Mr. E. W. Blatchford, where a large number of guests were present at an informal reception. Thence they departed for San Francisco, where they were entertained by the Congregational Club in the First Congregational Church. Addresses were expected from all the four members of the delegation and from Dr. C. O. Brown, the pastor of the church. A large number of guests were present by invitation. The deputation was to sail for Japan Sept. 12. They have good reason to expect as cordial a welcome from the native churches and missionaries of that country as the farewell with which they have been sent with greetings to our brethren beyond the Pacific

One quality which marked both of those true-hearted Christian laymen, James White and William O. Grover, who passed to their reward last week, was their steadfast devotion to the local church with

● THE CONGREGATIONALIST SERVICES. \* which their lot chanced to be cast. Their to the way he and the teachers are to cosympathies were by no means narrow; they rejoiced in the world wide movements of our time, but each considered the church of Christ worthy of ardent love and unremitting service. As President Carter said in his beautiful tribute to Mr. White:

> The Christian Church is not to such a one The Christian Church is not to such a one a vague and universal conception, nor is it a combination of persons and resources to be honored in proportion to numbers and magnitude, but it is the living temple of which he is a member—the men and women in whose hearts Christ dwells, no matter how humble they may be; these he loves and for their growth he lives and thinks; for their losses and sorrows he has the brother's sympathy, and in the prosperity of their souls he has the deepest joy.

> To be known as a good Y. M. C. A. man, as an enthusiastic Endeavorer is a distinction not to be disesteemed, but nothing confers more honor upon a Christian than to be remembered as a faithful, consistent member of Christ's visible church.

> Clothing is as necessary to the country for its health and beauty as it is for the person. Eastern centers like Palestine are object lessons to Americans in other respects than those of their historical associations. Stripped of their trees, their springs of water have failed in the dry seasons. The soil has been washed away by sudden torrents which forests would have held back and the bare rocks and stones make the landscape dull or glaring and without variety of color. America is rich in forests, but they are destroyed more wantonly than in any other country in the world. Fires mow down uncounted acres every year. The lumberman's ax swings ruthlessly amid the wealth of timber and he mars and destroys forests to which he has no rightful claim, while his destruction often brings no gain to himself. It is the part of patriotism to protect our forests, and the new work of the National Forestry Association, in preventing the needless destruction of woodlands, deserves the sympathy and support of every lover of his country.

New vigor in the Sunday school is called for in the opening of the autumn season of church work. The wise teacher, knowing that management comes before teaching, will plan to govern his class, to secure their attention and to keep them busy. No amount of study of the lesson will accomplish anything for the scholars unless they can be interested in it, and their interest is often lost through lack of apparently trifling arrangements. Bibles and whatever other helps are used ought to be ready before the school opens, and an adequate supply for each pupil. The teacher should sit so as to see and be seen by every member of the class. Then, with mind alert and heart enlisted in the work for all, success is almost assured. This is an important matter to be discussed at the first autumn meeting of the teachers, when certain guiding principles in teaching ought to be clearly stated, and when the superintendent will have a clear understanding as operate in securing, in the opening exercises, the quiet and orderly working of the entire school.

The use of the cartoon and caricature by religious journals has not become so universal as to prove conclusively its worth as a weapon for smiting evil, but enough has been done by the publications of the Salvation Army, by The Ram's Horn and The Golden Rule to show that it is an experiment well worth trying. In the Christian Patriot of Madras of Aug. 15 there is a cartoon which shows the member of the British or American church burdened with the responsibility of supporting his pastor, his place of worship, his poor kinsmen or townsmen, his Bible society and his foreign missionary society. By his side stands an Indian Christian trying to add to the burdens of the foreign Christian the support of the native Indian ministry. "Is It Right?" asks the cartoonist. "The question of the self-support of the native churches is one of pressing importance, and it is time that we native Christians-and more especially laymen-took up this question seriously,' say the editor of The Patriot. This use of the cartoon to impress such a truth shows clearly that the native Christians of India have a wide-awake editor, and that they are disposed to face fairly the problem of selfsupport of the native ministry. Let any such feeling among converts become prevalent and crystallize into action, and the burdens of officials of British and American missionary societies and contributors to society treasuries will immediately lessen.

#### THE NATIONAL COUNCIL IN EIGHT TRIENNIAL SESSIONS.

We think that a rapid glance at the recorded deliberations of past councils may be of interest, especially in noting subjects which received special attention in any session, mentioning, however, mainly such as seem to have had a denominational bearing and omitting reference to great Christian themes common to all such bodies. It will be understood, of course, that the work of the churches carried on by the great societies received careful attention at every session.

The council of 1871 met at Oberlin. Rev. Dr. William Ives Budington was moderator, and Rev. Dr. Leonard Bacon preached the sermon. This session was largely occupied in organizing and preparing for the future. Perhaps one of its most important acts was in declaring, as its fundamental principle, that the interpretation of the Scriptures held by our churches is in accordance with "the great doctrines of the Christian faith, commonly called evangelical." The alternative was between the common "evangelical" faith and a basis more distinctively Calvinistic. This broad platform was adopted after a long debate and on a full understanding of its import. The meeting was eminently spiritual. The address of the venerable Charles G. Finney, with Lorrin A. Cooke, formerly lieutenant govits marvelous power, gave tone to all the ernor of Connecticut, was moderator, and deliberations.

Prof. George P. Fisher preached the ser-

The council of 1874 met in New Haven. Lafayette S. Foster, former president of the United States Senate, was moderator, and Rev. Dr. Richard S. Storrs preached the sermon. It was a misfortune that that wonderful sermon, to which an immense throng listened breathlessly, the preacher found himself unable to reproduce for print. This council, to some extent on reports provided for at the preceding session, gave much time to discussing (1) the fellowship of the churches, (2) comity with other denominations in the home field, and especially (3) the work of the benevolent societies, with a view to suggesting rearrangement or consolidation. One result was the emphatic indorsement, after exciting discussion, of one of our societies, the American Missionary Association, which has never since been assailed. The result of recommendations regarding the benevolent societies was useful, but in some instances we think satisfied by costly trial those who desired needless changes.

The council of 1877 met in Detroit, William B. Washburn, formerly United States senator and governor of Massachusetts, was moderator, and Rev. Dr. Zachary Eddy preached the sermon. The Sunday school as a part of church work received distinct attention. Under the title Pastorless Churches and Churchless Pastors, presented by Rev. Dr. Dexter, the subject thereby suggested was fully discussed. The movement began also for providing assistance to aged or disabled ministers and their families, which contemplated action has since largely matured. But the principal subject bearing upon church work was the parish system, upon which a very long, elaborate, able and exhaustive paper was presented by Rev. Dr. Samuel Wolcott, which gave most valuable information regarding the laws of all the States. The action thereupon has undoubtedly tended to limit this tyranny over the churches to the New England States.

The session of 1880 was held in St. Louis. Rev. Dr. Henry M. Dexter was moderator, and Rev. Dr. Samuel E. Herrick preached the sermon. The subject of creeds was considered upon various memorials and action was taken which resulted in the now well-known Declaration of 1883 by a committee of twenty-five. The treatment of the Indians and the New West work came into decided prominence. The subject which elicited, however, the most discussion was that of ministerial standing, which was finally declared to reside in the local associated bodies. The spirit of this meeting was greatly affected by the spiritual power of Dr. C. L. Goodell, pastor of the church with which the council met.

The council of 1883 met in Concord, N. H. Rev. Dr. Arthur Little was moderator, and Rev. Dr. F. A. Noble preached the sermon. The council had at this session its solitary instance of being welcomed by the governor of the State. The proceedings were very greatly the perfecting of opinions as to Indian affairs, as to the promulgation of confession of faith and catechism, and the work in the extreme West and among the Mormons, together with discussions upon temperance work, the place of women in the work of the church and the relation of children to the church.

The session of 1886 was held in Chicago.

ernor of Connecticut, was moderator, and Prof. George P. Fisher preached the sermon. This session was one of very earnest discussions in the direction of the work of evangelization, particularly considering the foreign population, the Scandinavians, the Welsh churches, the Chinese and the needs of cities. The Christian Endeavor Societies also came into prominence. At the same time the desirableness of organic union with kindred denominations found expression, ministerial standing took definite and satisfactory shape, and a charter from the State of Connecticut for trustees of the National Council was accepted. The general drift, however, of the body was remarkably in the direction of evangelization. But doubtless the memorable meeting of the American Board at Des Moines the week previous was in the minds and on the hearts of all present.

The council of 1889 was held in Worcester. Dr. Cyrus Northrop, chancellor of the University of Minnesota, was moderator, and Rev. Dr. Israel E. Dwinell preached While the relation of the the sermon. national societies to the churches and to each other was under discussion, and methods of evangelization held a prominent place, the session was particularly memorable because the Southern color question for the first time challenged decision. Delegates appeared from several new conferences in Georgia, as well as from a body claiming to be a general conference. The subject was referred to a committee of fifteen, which gave long hearings and whose unanimous report was, with slight amendment and after discussion of great earnestness, adopted by the council. It declared that no organization could be recognized by the council which made any distinction on the ground of race or color. In fact, the delegates from the new churches pledged themselves to this principle.

The council of 1892 met at Minneapolis. Rev. Dr. Alonzo H. Quint was moderator and Rev. Dr. Charles M. Lamson preached the sermon. At this session the color question was again suggested and the former decision sustained by a practical application. The council declared strongly in favor of a general federation of all Christian denominations on a basis of mutual respect, while it stated the principles upon which churches are welcomed to our denomination, namely, evangelical faith, essential congregational polity, free communion and freedom in non-essentials. The most important subject was the completion of action in regard to the relation of the national benevolent societies to the churches. This question had been repeatedly agitated, and at this session it seemed to be definitely determined that the churches must be allowed representation by their own act in the several national societies. In fact, it was understood that the American Board, apparently the most conserva tive, had willingly conceded the principle. A discussion more or less marked through thirty years thus came to practical success in the establishment of the Congregational principle that the churches will do their own work through their own agents.

Some newspapers are bemoaning the fact that 130,000 Americans have visited Europe this summer and spent their money there. It would be as sensible to regret that so many young men and women go to college. A summer in Europe wisely spent is worth a year in a university. If we had more travelers with intelligent aims we should have fewer fads and cranks.

#### PASTORLESS CHURCHES AND UN-EMPLOYED MINISTERS.

The Year-Book for 1895 shows that the number of ministers on its roll increased last year forty per cent. more than the number of churches. How to bring churches and ministers together grows to be a more difficult question as the number of ministers increases from which the churches may choose. The first report of the directors of the new Congregational Board of Pastoral Supply for Massachusetts furnishes interesting data for studying this The period under consideration topic. practically covers only about seven months. During that time 484 ministers were registered at the office as desiring settlements. Of this number 218 resided in Massachusetts, and 147 of these 218 had no settlement. There were about sixty vacant churches in the State when the board began its work. Some of them are very small and unable to support a pastor. If every church were manned there would be at least 100 unemployed ministers in Massachusetts seeking settlements. There were 266 other Congregational ministers, not resident in the State, who desired aid from the board in finding pastorates, presumably preferring Massachusetts. In addition, seventy three ministers of other denominations corresponded with the board during the year, desiring settlements with Congregational churches. If these men were willing to take what was open, and pastorless churches were willing to take them, there would have been more than enough ministers for every vacancy in this State, outside of the 484 Congregational ministers who desired the offices of the board.

It is encouraging to note that during this brief period the board has found opportunities for eighty seven men to preach in vacant pulpits, and that twenty-one have been settled in accordance with its distinct and original recommendations. Several more cases are progressing toward settlement, and the number is still larger of those who have been more or less directly helped into pastorates.

The work of the board has not been confined to bringing churches and ministers together. The secretary, Dr. Rice, has preached in many of these pastorless churches, turning the compensation received therefor into the treasury of the board. He has counseled with them and advised them in difficult cases. He has rendered valuable services in many instances where churches have had internal difficulties and disagreements with pastors. We know, also, that he has rendered these difficult and varied services with kindness, patience and discretion. The results cannot be measured in figures. This work has already demonstrated its value. It ought not to lack for support. The expenses of carrying it on are small, but every church in the State should pay its proportion and should pay it promptly. We are confident that all would do so if they would carefully examine the report of the board and see what it is doing and what are its possibilities.

The work thus begun may profitably extend to other States. It affords opportunities for studying scientifically the whole

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question of the demand for ministers, of the kind of training which fits them to be most useful, and the ways in which the churches may best develop themselves. Among specific social problems rone are more vital than these which this board is called to study. Our National Council cannot afford to pass by this movement without careful consideration. We hope it may recommend some plan by which in every State ministers may be kept in the pastoral office and churches may be supplied with pastors as continuously as possible. Such a service would do much to strengthen our denomination.

#### PERILS FROM CORPORATIONS.

Within a generation methods of conducting business have been revolutionized. The machine has taken the place of the human hand and the corporation of the individual mind. Combinations of capitalists have made combinations of working men necessary, and the struggle of wage earners to assert their individuality and to prevent their being reduced to the level of machines has brought about the most exciting events in our recent history as a nation. The effects of these changes on the intellectual and moral development of the people necessitate changes in methods of Christian work to correspond with changes in the business world. Efforts to readjust the churches to these new conditions have led to the institutional churches, the college settlements, the Salvation Army and other experiments to reach with Christian influences the multitudes whose independence and individuality have yielded to the pressure of new forces in business.

Dr. Washington Gladden, in an address before the Oberlin Summer School of Theology, printed in The Bibliotheca Sacra for October, has ably discussed one phase of this subject-how to adapt Christian work to the new conditions of business. His topic was The Relation of Corporations to Public Morals. A corporation is defined by Judge Cooley as "a body consisting of one or more natural persons empowered by law to act as an individual, and continued by a succession of members." Dr. Gladden dwells on the undisputed fact that these bodies often do what no individual member of them would dare to do alone. They are regarded as unmoral and frequently become immoral. Public corporations are those which administer public trusts by appointment of the people, like the government of a city or village. There are other corporations which are in a sense public, because they control public property and exist for the convenience of the people, such as railroad, gas and water companies. Private corporations, like the oil and sugar trusts, practically make monopolies of what the people must have, and fix the price they shall pay and the conditions under which they may receive these necessities.

To fight corporations as such is simply folly. They are not so much the fruit of legislation as they are inevitable consequences of new inventions and the growth of our country. What Dr. Gladden discusses and what we would emphasize is their effect on character. They concentrate the forces for organizing and administering business into the hands of a few. The many who used to conduct their own business independently now have their skill and attention narrowed to a particular part

of that business. Those, for example, who once planned and made a shoe now handle a machine which makes the eyelets or stitches the uppers or pegs the soles of a shoe. The mind of the workman is far less called into action and the variety of the work he can do is much more restricted. Work does not, as it once did, develop manhood, but rather represses it.

The public conscience does not hold corporations responsible to the extent that it holds persons nor do individuals feel the same responsibility to them as to one another. Corporations bribe legislatures directly and indirectly. They secure the use of public property without adequate return, and therefore the people feel justified in making reprisals, when possible. Many would cheat a railroad who would not cheat a neighbor. But by cheating railroads they learn to cheat neighbors without compunction. Dr. Gladden says: "Men are morally damaged continually by their contact with corporations-those who are within the corporations by the weakening of responsibility, those who are without by the lack of that reciprocal action of conscience upon conscience by which morality is vitalized."

These conditions point with tremendous emphasis to this one fact that the teachings of Jesus Christ offer the only salvation for society and that they come to men with new force in the presence of these new conditions. "These things I command you, that ye love one another," " Love worketh no ill to his neighbor," "Love your enemies"-these precepts become laws in the presence of perils which may destroy alike all classes bent on using one another for selfish ends. It may not be altogether strange that interest in future salvation is for the time less intense when society is moving rapidly to conditions where present salvation is indispensable. Never were there so imperative reasons for earnestly preaching and heartily sustaining the gospel of Jesus Christ as now.

Opportunities in business to do Christian service are also peculiarly great. That the method of conducting business by corporations has great advantages is apparent enough. But if cheapening goods means the cheapening of those who are employed in making them, and the tyranny of those who employ the makers, then the higher price and smaller productions of the more primitive conditions of society are much to be preferred. That many corporations are beneficent no one denies. But they are so because the men who compose them use their consciences in their corporate as they have been trained to use them in their individual capacity. Often they are so because one man with high moral purposes controls his associates and inspires them by his example. In this way men in business are often called to larger usefulness than they could exercise in the pastoral office, while they are exposed to fiercer temptations. To administer the great enterprises of our time, which affect whole communities, so as to promote the moral welfare of all the community is a service to Christ which is second to no other. Never were responsibilities so solemn, opportunities so inviting, perils so great to business men as now. In time of peace the destinies of communities, of the nation rest on them as in other times they have rested on men in time of war. In business men may become heroes as they once did in battles. To young men on the

question of the demand for ministers, of of that business. Those, for example, who threshold of business life and to those who the kind of training which fits them to be once planned and made a shoe now handle are in the midst of it the voice of Christ, most useful, and the ways in which the a machine which makes the eyelets or more persuasive, more imperative than churches may best develop themselves. stitches the uppers or pegs the soles of a ever before, is saying, "Follow me."

#### OVERCOMING BESETTING SINS.

Our besetting sins are peculiarly humiliating. They cling to us so firmly after we have determined to be rid of them, they reveal their power so often after we have supposed them conquered and abandoned, they assail us so unexpectedly and often beguile us so easily, that we sometimes doubt whether we really have any power of self control remaining or any trustworthy loyalty to God and duty. It is no excuse for us but it certainly is comforting to remember that everybody else is tempted similarly and that our Heavenly Father understands the situation even better than we do.

It is a strong temptation to make special excuses for such sins. Sometimes and to some extent this is proper. For example he who, like so many, has inherited the desire for strong drink certainly has in that fact a special excuse for committing that sin. He is not to blame for the hereditary taste which he cannot help having. It is his misfortune and not his fault. But this excuse is not a justification. He is actually and seriously to blame for yielding. The knowledge of his inherited tendency should serve as a special and solemn warning and restraint, fortifying him against tampering with the temptation which he knows is graver for him than for others.

Besetting sins are to be conquered like any other, by prayer and faith and courage and sturdy resistance, by cherishing holy thoughts and cultivating holy aims, by avoiding circumstances involving temptation, by choosing ennobling companions, by studying how to live in constant communion with the Holy Spirit. When the heart is consciously and gladly surrendered to him so that his presence and power rule in it, even our severest besetting temptations can find little or no opportunity of access.

The sins which beset us specially do us a great service in teaching us self-distrust and humility. But for them also many of our greatest spiritual victories would not be won and our characters would not gain that degree of vigor which now is attainable. When we come to look back upon our lives from the divine point of view we shall confess that in spite of all the sorrow and strain which they caused us, our besetting sins were valuable agents in securing the chief object of life, the development of a holy, heavenly character.

#### THE WEEK IN REVIEW.

The Medico-Legal Congress.

The code of morals found in the Decalogue has molded the legislation of Europe, America, the India of teday and some of the islands of the sea. Its influence is as destructive to alien codes of ethics today as ever it was. To illustrate: The decree has recently gone forth in Japan that insures to future generations a royal family which will be the fruit of monogamy. But, obviously, it is not quite as easy today for judges to execute laws based on the Decalogue as it was for the judges of Israel dealing with the simple civilization that then prevailed. Heredity and environment were as potent then as now, to be sure, but it was far easier to trace their effects. Hyp-

notism existed in fact if not in name then, but the perplexing issues respecting the freedom of the will which it raises were not dreamed of then. Applied science had not made it possible for murderers, seducers and fiends incarnate to destroy life as insidiously and safely as they can today. The insane then were thought to be possessed of evil spirits. Today they are recognized as unfortunate, unbalanced, pitiable and ofttimes curable minds and souls for whom society must provide the most humane treatment. Out of all the complexity and civilization of today there have come new conditions, new types of sin and misfortune to which our legislators and jurists must apply the old divine basal principles, and to aid them we have experts in mental diseases like Forbes Winslow, chemists like Doremus, and jurists like Clarke Bell. When such men get together and discuss such topics as have been considered during the meeting of the Medico-Legal Congress just held in New York city, the importance of their gathering to the welfare of society should not be underestimated. The congress was entirely justified in passing unanimously the following resolution:

Resolved, That in the opinion of this Medico-Legal Congress not only should the subject of medical jurisprudence be recognized in the various institutions of learning, but in medical and law schools of this country; that such schools should include it in their curriculum of studies, and that exprination on this subject studies, and that examination on this subject be made necessary for graduation on law.

#### Massachusetts Cannot Repudiate Its Pledge.

The commonwealth of Massachusetts erred probably when its legislature in 1888. and its governor and council in 1890, authorized the employment of a lobbyist whose business it was to help induce Congress to refund to the States the direct tax levied in 1861. The contract called for a salary of two per cent. of the amount the State might receive from the nation. In due time Congress voted to refund; Massachusetts received \$372,277.12; the lobbyist demanded his commission; the State officials refused to pay it, and the case went to the Supreme Court, the contention being that the legislature had no constitutional power to authorize such an expenditure of money or to make a fee contingent. The Supreme Court has just rendered its decision. It affirms the constitutionality of the legislative resolve; asserts that "the legislature can determine for itself what public policy requires or permits to be done in the prosecution in any form of claims of the commonwealth against the United States. It is not bound in fixing the compensation of its agents to conform to the rules of the common law as interpreted by the courts, or to pass a general law whereby individuals shall be put upon the same footing as the commonwealth in the prosecution of similar claims"; and asserts that "the petitioner has in substance performed his part of the contract, and the commonwealth has fully received the benefit contemplated by such performance, and whether the contract was a provident one or not, the commonwealth ought in substance to perform its part of the contract, and we see no legal difficulty in its doing so. . . . Judgment accordingly." That is to say, a State, as well as the individual, must not repudiate its contracts because the contract was unworthy of it.

#### Prize-Fighting in Boston Must Cease.

Prior to the advent of Gen. A. P. Martin knowing how to vote.

on the Board of Police Commissioners of the city of Boston, prize-fighting under the guise of boxing contests flourished lustily, with none but the Boston Advertiser to say The scores of so-called "athletic it "nay." clubs" arranged contests; "sports" from other cities flocked to Boston to see the fistic prowess of local and national champions. The police kept their hands off, and Boston was disgraced at home and abroad. With the advent of Commissioner Martin and the departure of Commissioner Whiting a change came, and for the past year glove contests have not been numerous. A fortnight ago two sluggers came together, under quasi respectable auspices, and one of them pounded the other in the most brutal style. The police were out in full force, taking notes, and instructed to let the fight go on in such a way that a test before the courts might settle once for all the legality of such affairs. Judge Ely, sitting in the municipal criminal court, has listened patiently to the quibblings of the attorneys for the pugilists, and held them to appear at the October session of the Superior Court, bail being fixed at \$1,000 each. Judge Ely is quite right in saying that when men fight as Walcott and O'Brien did it is fighting "pure and simple," and cannot be countenanced. Now if the Superior Court will sustain the lower, Boston may count on a better era.

## New York Republicans Repudiate the Continen-

The enthusiastic meeting of the Republican League Clubs of New York State last week was notable for its adoption of the following resolution:

lowing resolution:

We heartily commend the action of the police authorities of New York in closing the saloens on Sunday and note with pleasure that the liquor dealers, in taking official action, by which they promise to obey the law and assist in its enforcement, have shown more good sense and honesty than the newspapers and public men who have counseled against obedience to law and order by inveighing against public officials for doing their sworn duty. The question of open saloons on Sunday is not a political question but is one the determination of which will, to a large extent, measure the moral tone of the Empire State. We believe in the American Sunday and that the traditions of the Republican party favor the preservation of all those conditions and principles calculated to bring peace, prosperity and happiness to the masses of the people; and while this league still adheres to its constitutional provision against attempting to dictate nominations for public office, it will at all times reserve the right to speak plainly on any and all questions affecting the well-being of society and our fellowcitizens.

#### And its rejection of this one:

Resolved, That the delegates to this conven-Resolved, I hat the delegates to this convention favor the principle of local option by counties for the sale of liquor on Sundays, and where a county contains a city the question should be submitted separately to the electors of such city and to those of the remainder of

The debate, in the committee, over the local option resolution lasted five hours and its defeat is due to the unity of sentiment among the delegates from the interior of the State, from the rural districts. The delegates from New York city, Brooklyn and Buffalo favored it.

It is some time since a political convention of any kind spoke out so unequivocally in favor of the American Sunday. If Senator Hill shapes the policy of the Democratic party in the approaching campaign and induces it to adopt the views which he is proclaiming just now, the decent citizens of the Empire State will have little trouble in

#### The International Yacht Races

As we go to press the second of the five races between the Valkyrie and the Defender is being sailed off Sandy Hook. The first race on Sept. 7 was won easily by the American boat, the British craft revealing superiority to our defender of '94, the Vigilant, but failing to reveal that superiority to the Defender which not a few of our best yachting experts had feared she might disclose. Interest in this race is prevalent wherever English is spoken or genuine sportsmen abide. The newspapers display phenomenal enterprise and skill in making it possible for every interested watcher of bulletin boards or every eager reader of their pages to know, within a few minutes, just how every tack was made, every phase of the victory won. Men and women travel hundreds of miles and spend hundreds of dollars to see the races. Sedate business men forget their cares and join with the more youthful and sportful members of the family in the excitement of the week, and every other subject of conversation fades into comparative insignificance, all of which shows that the love of displays of prowess, the passion for victory, the spirit of loyalty to native land are still part of the mental and moral equipment of every healthy man, despite the croakings of pessimists and those who decry sport and national selfassertion.

#### Socialism in Great Britain und Germany.

Experts differ as to how much of the ecent crushing defeat of the Liberal party in England and Scotland was due to a reaction against the radical, socialistic schemes with which the party had been dallying in its platforms, but all agree that there was such a reaction to a greater or less degree. In 1894 the annual meeting of the Trades Unionists of Great Britain was captured by Keir Hardie, Ben Tillett and men of their school. At the meeting of this great assembly of wage earners last week in Cardiff the conservatives regained power, and a resolution censuring its parliamentary committee for not carrying out last year's socialistic program was voted down by a large majority. Men like John Burns have come to the front again, and so long as the present reaction against Socialism continues may be expected to remain in power. Trades unionism once more is on top, and the American trades unionists had creditable representation in the persons of Mr. Samuel Gompers and Mr. Patrick J. McGuire of the American Federation of Labor.

Emperor William of Germany by his contemptuous references to the many Socialists who are his subjects, by his indiscriminate charges of treason against them, and his summary appropriation of an edition of the Vorwaerts and arrest of its editor has caused a reaction in their favor throughout the empire. The Vorwaerts simply refused to rejoice unduly over the German success in the Franco Prussian war, and questioned the wisdom of the emperor in referring so contemptuously to a party that in the last national elections polled two million votes and elected nearly twoscore members of the Reichstag.

#### Turkey, Armenia and the United States.

The prorogation of the British Parliament shuts off any revelations of British intentions through that channel. Lord Salisbury was reported last week to have given Rustem Pacha a very searching, posi1895

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tive lecture on what Turkey must do, which statement, if correct, would have caused a war by this time, but, unhappily, the interview is denied by Lord Salisbury and Rustem Pacha. Reports from Armenia do not indicate that there is any cessation of the atrocities, rather a determined policy on the part of Turkey to exterminate by starvation and force. The Porte has given nothing but evasive answers to the three powers, which stubbornness justifies almost the suspicion that the sultan has a secret understanding with the czar that the pressure which Russia is supposed to be exerting jointly with Great Britain is not the kind to be feared. The Armenians have little confidence in Lord Salisbury's sincerity, and the outlook for Armenia is dark indeed. Perhaps it will be left for us to teach the Porte the first principles of decency and humanity. There are already reasons why we should interfere, and Turkey seems bound to add more.

Congress, at its last session, realized the necessity of more consulates in Turkey. Appropriations were made to pay meager salaries to two men, one at Erzroom and one at Harpoot, and the State Department selected two men of tried experience in that department to fill the important posts. They arrived in Constantinople last July and expected to receive their exequaturs in a fortnight. They are still waiting. Turkey procrastinates, gives no explanation, and apparently wants no unbribable American officials anywhere near Armenia. The Christian citizens of this country are getting weary of the insults and butcheries perpetrated by followers of Mohammed and Confucius.

#### Africa and Its Development.

Happily, Cecil Rhodes is not dead, rumors to the contrary notwithstanding. One of the most forceful personalities in British affairs today, the future of Great Britain's interests in Africa depends largely upon his living and ruling for another decade at least. The advent of Henry M. Stanley in the British Parliament and his participation in the debates on British policy in Africa is a phenomenon of more than usual significance. While it is true that his standing among men is not what it was formerly, it is also true that his words have more weight than those of the doctrinaire. He seems to lack the hatred of slavery per se which the highest ethical standards require, and he believes much in the civilizing influence of railroads and such material agencies. But he has seen too much of the missions and missionaries to join in any cavil against them, and it is useless to deny that his participation in the debates on Africa will not be salutary, for he will speak with authority from a certain standpoint-that of experience, if not sentiment. The summary execution of Stokes, the exmissionary and British trader, referred to in our department Progress of the Kingdom, will probably result in the punishment of Captain Lothaire by the Belgian authorities and the payment of an indemnity to the family of Stokes. International complications can scarcely follow, but the evidence in the case has revealed the weakness of the Belgian rule over the Congo Free State and the constant disregard of the international compact which created the state.

#### The Situation in Japan, China and Korea.

Japan is meeting a most determined re-

bravery unexampled in the history of Chinese warfare." Japan sent Count Kabavama and fourteen thousand men to the island; they have tried to join clemency with duty, but the resistance has been so stubborn and the cruelty of the Hakkas so marked that now the Japanese people are clamoring for "an exhibition of overwhelming force and a campaign that will sweep away every vestige of resistance," and to secure this end the government has de-cided to dispatch forty thousand men.

If reports from China are reliable the leader of the mob responsible for the Ku-Cheng massacres has been arrested and may share the fate of the fourteen other participants who have been executed summarily. For reasons thoroughly understood at the State Department in Washington the United States has decided to investigate independently the attacks on American missions and missionaries at Cheng-Tu last June. Sheridan P. Read, our consul at Tien-Tsin, and Commander Francis M. Barber, naval attaché of the United States legation at Tokio, are two of the three American members of the commission. The third, a representative of the missionaries, has yet to be selected. China also will have a commissioner. The State Department apparently is satisfied with the men selected by Minister Denby for this commission, and seems to feel that he is doing all that can be expected reasonably, but the American and British residents of the Chinese cities and the British and American missionaries are far from pleased with the conduct of the British and American diplomats in China. A letter from the presiding elder of the Methodist Episcopal Church, South, in Shanghai, dated Aug. 10,

We have lost all hope of belp from the legation at Peking, and we are now appealing directly to Washington. Will you not help us? Unless something is speedily done, we shall have to abandon all our work, which represents so many years of toil and sacrifice.

Korea is the arena for internal dissensions, plottings and counter-plottings of Russians and Japanese. Count Inouye has returned from Japan to carry out the reforms in government. He will be assisted by a staff of young Japanese who have been sent over from the Japanese departments and public offices. It is a difficult problem that Japan has undertaken to solve, and it is made doubly so by the machinations of

There are honest men in the business world, notwithstanding the revelations respecting the wholesale theft of Chicago water by some of the leading firms of the stockyard district, and the arson and insurance frauds of the Montreal fur merchants.

Great Britain has refused to approve the Canadian copyright law, and sent it back to Ottawa for changes that will make it more favorable to English authors and prevent it from rendering void the present agreement between the United States and Great Britain. Mr. Hall Caine, the novelist, will appear at Ottawa in the rôle of advocate for the British

By an act of the last Legislature of Massachusetts it was made possible for all persons qualified to vote for school committees to vote at the next State election on the question, Is it expedient that municipal suffrage be granted to women? Equal opportunity will be given to men and women to register prior sistance in Formosa, whose natives, to quote to the election, and there is no reason why a

the Japan Mail, "are fighting with stubborn definite answer on this vexed question should not be rendered this year.

> · Whatever may be the decision of the court martial that is trying Captain Sumner of the cruiser Columbia, it is pleasant to know that there is one arm of the public service which ranks alleged carelessness and incompetency as worthy of investigation and punishment if proved. There is so much slovenliness, inaccuracy and waste in the world today that it is a blessing to know that there is at least one profession where a blunder is almost as heinous as a crime.

#### IN BRIEF.

When it fell to the lot of Dr. Quint to introduce President Tucker of Dartmouth College to the audience gathered at his inauguration, the veteran alumnus and trustee of the institution simply said, "Ladies and gentlemen-the president of Dartmouth College." All we need to say in explanation of our cover portrait this week is, "Men and brethren of the Congregational churches—Dr. Quint." Known already personally to hundreds of our readers, others who have never seen him will be glad to look upon the excellent likeness. In view of the fact that he was the moderator of the last National Council and is to make the introductory address at Syracuse, it is fitting that his picture should appear in this particular issue.

A striking and timely article on Suburbanity, by Dr. R. F. Horton of London, will appear in our next week's issue.

It must aggravate the women of Utah that they are prevented from voting by the will of one man. That man, however, sits on the supreme bench, and in this case his will is

There seems to be some doubt of the truth of the report of the death of Miss Mary Leitch, missionary to Ceylon. It is to be hoped that she still lives to continue a life of peculiar devotion and usefulness.

There are 75,000 children who ask for education at the expense of the city of Boston, some 5,000 more than the city authorities have provided for. No other work can be made more important to the safety and prosperity of the country than this.

America, it is said, has three of the six richest men in the world, China two and England one. Li Hung Chang stands at the head of the list and John D. Rockefeller comes next. Both, we believe, are the architects of their own fortunes.

Two Chinese boys, born in America, were stoned last week near New York city by the other children of the public school to which they were sent. Until Christianity has banished race prejudices from our own country, we shall have to speak guardedly in condemnation of China for its hatred of foreigners.

A correspondent suggests a reopening of the discussion concerning the name of the National Council. He prefers the name "association." That matter, however, was so fully debated at Oberlin in 1871 and settled so deliberately that it would not be worth while to go over the ground again.

The Presbyterian is not enamored of the way in which Professor Ryder's case was settled at Andover. It turns with apparent satisfaction to trials of Professers Briggs and Smith, settled "according to the laws and genius of the Presbyterian Church." Well, the Presbyterian Church is wide open for those to enter who prefer the latter way.

The forth-putting and wide distribution by the Cong. S. S. & Pub. Society of a neat pamphlet containing the names of the 520 delegates to the National Council makes it unnecessary for us to print such a list. Many well-known and honored names appear on the roster, guaranteeing a gathering whose personnel will be fully abreast of its predecessors.

That noble missionary, Dr. Paton, of the New Hebrides, made many friends while in this country about three years ago. They will be glad to know that the missionary ship which he so much desired has been provided for him, and was launched at Govan, Scotland, Aug. 18. He has plans arranged for spreading the gospel among those islands which this vessel will greatly help him to carry out.

A Sunday School Teachers' Assembly, after the plan of the original Chautauqua, met in Pwllheli, a watering place in Wales, for a week beginning Aug. 10. Among the speakers were Dr. George C. Lorimer of Boston, Miss Hallie Q. Brown of Ohio, Rev. F. B. Meyer of London and Principal Cave of Hackney College. The meeting was a success, and arrangements were made for annual sessions. The new plant may grow to be as large as the great tree of which it is a scion, but it is not likely to bear the name of the place where the tree took root. If Chautauqua had been Pwllheli who supposes it would have come to be what it is today?

Boston's latest charity, the Floating Hospital, has received royal support the past summer from local givers who have enabled its projectors to furnish a day's outing to 2,500 poor children, some of whom had never before seen other surroundings than the bare walls of their comfortless homes. More than one little life has thus been saved to its parents and to the world. Surely such an undertaking gives cheering proof of the willingness of many to relieve the burdens of suffering humanity provided a feasible, sensible way is pointed out. Rev. R. B. Tobey, who has been the backbone of this movement from the start, is to be congratulated on its conspicuous success.

Expounders of what is called social Christianity are useful in so far as they can make their ideas clear to the rank and file of our churches. Many are in a teachable mood with reference to the great human problems of today. We therefore willingly call attention to the work and mission of Rev. W. D. P. Bliss of this city, who for several years with modesty and self-denial has been striving to win the working classes to the churches and to narrow the gap between the rich and the poor. He takes a Western trip soon to extend interest in his ideas, and will be glad to address churches and clubs without charge other than his expenses from central points, such as St. Louis, Chicago, Minneapolis, which he visits in the order named.

Mr. Gerrie, in his article on Canadian Congregationalism, refers to the drift of young Canadian Congregational clergymen toward the United States and the interchange that is going on constantly. Zion's Advocate, in its current issue, calls attention to a somewhat similar state of affairs in the Baptist fold. Prior to 1886 Acadia University, Nova Scotia, from which President Schurman of Cornell University graduated, sent only five per cent. of the men who graduated from the Newton theological institution, the leading Baptist theological school in New England. During the last five years Acadia's representation among the graduates of Newton has risen to 15 7 per cent., at the expense of Brown University and Colby.

The summer schools have expanded and extended till they include in their curricula almost every subject of popular interest. This

year they have enrolled the largest number of attendants and the ablest scholars and lecturers in their history. The summer school has become an important factor in American education. Who will write its history? The summer school is no longer a distinctly American institution. Dr. M. L. Gordon says that Buddhists have established summer schools in every province in Japan to study their religion, and also that they have organized associations similar to the Y. M. C. A. in nearly every town in the empire. Christian institutions thus furnish the pattern for the spreading of heathen religions.

Peculiar questions touching various matters often relieve the dead monotony of an editor's mail, as, for instance, when the other day a stray letter directed to the Andover Review found its way to our desk. The writer wanted to know if the Review desired stories for its children's department and, if so, how much it paid. In view of the fact that Andover's bright monthly ceased to be several years ago, we shall have to refer this aspirant for literary honors to its esteemed contemporary and survivor, the Bibliotheca Sacra. suppose that even our staid monthlies will not be able to resist much longer the pressure for a woman's page and a children's nook. If they run short of suitable matter, the possibility of publishing therein judicial decisions and findings of ecclesiastical courts might be worth considering.

Rev. Douglas Mackenzie, the new professor at Chicago Theological Seminary, intends to keep that institution, so far as he is concerned, in close contact with the churches. He recently said:

If I have a chance, and find it possible to do any practical work outside my lectures, the work I should most like would be a class of young men or young women, or a senior class in the Sunday school or the Christian Endeavor Society.

Certainly there is nothing the churches need and would appreciate more than the services in the Sunday school of men and women connected with collegiate institutions. Such advanced work as Professor Wood of Smith College is doing in the Edwards Church, Northampton, and Mr. Dean A. Walker of the University of Chicago has been carrying on for a year in one of the smaller Congregational churches of that city raises the standard of Sunday school instruction.

At the recent meeting of the American Association for the Advancement of Science in Springfield there was an interesting and significant private session at which, after a somewhat prolonged debate, the members decided, though not without the protest of a large and influential minority, to change the day of annually assembling their hosts from Wednesday to Monday. On its surface this does not seem worthy of comment, but when it is stated that the ground of the opposition of the minority was their unwillingness to further Sunday travel in any way, then the real meaning of the action becomes apparent. The Knights Templars so arranged the schedule of their recent great conclave that the majority of the Knights arrived in Boston on Sunday. And now the leading scientific society of the country has decreed that most of its members either must travel on Sunday or add to the time and money appropriated for the trip sufficient to enable them to arrive at the place of meeting on Saturday evening.

"Seventy years young" was the way in which Oliver Wendell Holmes characterized Julia Ward Howe on her seventieth birthday. We were reminded of the fortunate phrase when cards came announcing the golden wedding of our genial New York editor, "Huntington," and his accomplished wife, for they, too, have a fountain of perennial

youth in their hearts. It seemed at first as if the calendar must be at fault, but there was no mistake in the delicate golden script which invited friends to "kindly join us in thanks to our Heavenly Father for the blessed memories of our fifty years of wedded love, for our present trustful waiting and for our joyful hope of the eternal future." Hosts of friends in New York, particularly at The Chelsea, their present home, coveted the privilege of signalizing the event there, but it was far more fitting that it should be observed in New England where both were born, educated and married. It was in the old Bowdoin Street Church, Boston, Sept. 4, 1845, that Dr. Hubbard Winslow pronounced them man and wife, and it was at the palatial residence of Joseph H. White in Brookline, a cousin of "Huntington," in the golden supshine of a perfect autumn afternoon, half a century later, that a few intimate friends assembled for reminiscences and congratulations. Owing to the death, two days before, of Hon. James White, a brother of the host, the affair was strictly informal and limited to a very small circle. But there were many others who held the pair that day in tender and prayerful recollection and were ready to exclaim with Paul, "I thank my God upon every remembrance of you."

## STAFF CORRESPONDENCE.

Return of the Ministers.

Last Sunday in nearly all our pulpits the regular pastors were present, to the joy and delight of their people. Sunday morning Dr. Noble gave up his pulpit to Dr. W. D. Mackenzie, the newly elected professor of systematic theology in our seminary. His sermon on the witness of John the Baptist and Jesus to each other was striking and attractive. In the evening he preached at Trinity Church. Dr. Noble has returned home refreshed with his travels in Canada and Northern Maine and has entered upon his work with his accustomed vigor. Quite a large number, for the season, will connect themselves with the church at the communion, Sunday, Sept. 8. Dr. Goodwin, too, is back with all his old-time enthusiasm and strength. He has spent his vacation in northwest Wisconsin, far from the noise of the city, and all claims of friends for assistance on Sunday, in close communion with nature and in following the trout brooks, which he so dearly loves. Tuesday evening his people gave him an old-fashioned reception, expressive of the affection they bear him and of their appreciation of his labors among them. Certainly the outlook for his church the coming season is one of great hopefulness. Rev. Mr. Fifield began his service at Warren Avenue Sunday morning and had full houses to welcome him morning and evening. Dr. Gunsaulus was also in his place before an audience which only the size of the house seems to limit. Two young men, members of his church and seniors in the seminary, were ordained Tuesday evening at Doremus Chapel, one as the pastor of the Doremus Church, the other as pastor of the church at Crawford-Mr. S. E. Hayward and Mr. Jesse Kolmos. The sermon was by Dr. Gunsaulus.

#### The Deputation to Japan.

The same evening Mr. E. W. Blatchford gave an elegant reception and a hearty "Godspeed" to the delegation for Japan. His own felicitous words were not the least of the attractions of the evening. Admirable also were the words of tender appreciation and sympathy uttered by Secretary

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Hitchcock of the American Board. The by two distinct bodies, both claiming to The Drainage Canal. feeling here is one of perfect confidence in the delegation and in its ability to harmonize all the difficulties at present existing in this most promising field. It was very appropriate that the delegation should receive words of parting sympathy at the house of the ever hospitable vice-president of the board. To their earnest request that the prayers of American Christians follow them day by day there surely will be hearty response. Certainly no more important delegation to a foreign field ever went forth from our shores.

#### Prof. A. B. Bruce and the Ministers' Meeting.

Auspicious indeed was the opening session Monday morning. We were so fortunate as to have Prof. A. B. Bruce of Glasgow with us and to listen to an account from him of Religious Thought in Scotland. He gave us a historical statement of the principal facts connected with the development of church life in Scotland since the time of the moderates or since the days of Rev. Hugh Blair, whose sermons, though making a great sensation, were yet chiefly confined to the realm of natural religion. Mcderatism in Scotland he regarded as taking the place of delsm in England and of the Aufklärung in Germany. Then came the work and influence of Thomas Chalmers, a man who is worthy a place by the side of Luther, or even of Paul, an epochmaking man, and the great events which grew out of the disruption of the Established Church and the formation of the Free Church in 1843. For a quarter of a century the rivalry of these two churches, which, on the whole, Professor Bruce deplores, although a loyal Free Churchman, has given color to religious thought and activity in Scotland. Recently the two churches have come nearer together, although in the Established Church the professor thinks he discerns signs of a growing sacramentarian tendency over which he mourns. After allusions to the trial, many years ago, of Walter Chalmers Smith for heresy and his unanimous election as moderator of the Jubilee Assembly in 1893, to the later trial of Prof. Robertson Smith for views which are now quite generally held, of himself and Dr. Dodds for opinions inconsistent with the teaching expected from men in their chairs, and to the late flasco over Professor Drummond the professor came down to the present time.

Here he finds a great deal to encourage him. He is by no means confident that the last word in higher criticism has been spoken, yet he accepts, in the main, its conclusions and thinks that through this criticism a firmer foundation for our faith in our Lord Jesus has been found. He believes that men like Dr. Denney and Prof. George Adam Smith have a great future before them and are likely to be very useful in their generation. The professor is as charming socially as he is as a speaker or a lecturer. He puts on no airs, is simple, sincere, earnestly Christian. In referring to his personal experience, the tribute he bore to his Master and to the joy he has in living in sympathy with him was touching. Fully one hundred persons, some of them ladies, crowded into the room to hear him. Next Monday we are to have the pleasure of listening to Professor Mackenzie.

## Mr. Keir Hardie's Views, and the Labor Day Cel-

Nothing could have been more auspicious than the weather. The day was celebrated preach the gospel.

represent the working classes. Much the largest body, which gathered hardly less than twenty thousand in its processions, is that of the Building Trades Council, the other, which got out perhaps half as many, represents those who are somewhat inclined to socialism, and who, therefore, welcome such men as Keir Hardie and John Swinton as their guests. No red flag was displayed. The addresses of Messrs, Hardie and Swinton in the evening at the Auditorium were characteristic of the men. Mr. Hardie spoke somewhat vaguely, yet in decided opposition to all capitalists. He said that according to our census reports capital now gives the laborer, who, he claims, is the sole producer of wealth, only seventeen per cent, of the value of the product. The statement is certainly untrue, inasmuch as the census shows that the laborer receives more than fifty per cent. of the value of the product, and that the cost of the material, the risks of manufacture and sale, and the margins for profit come out of what

Mr. Hardie eulogized Mr. Debs, whom he has visited in his prison at Woodstock, as a great and good man, worthy to be Lincoln's successor at Washington. He expressed his willingness to have the social revolution begin, and the capitalists seek their safety in flight. As they cannot take their houses or shops or lands with them, their absence will contribute to that era of prosperity which will dawn when socialism is fully established and the reign of competition replaced by that of co-operation. Mr. Swinton, vexed that Mr. Hardie had taken so much of his time, began with some bitterness to speak of Chicago, its judges, its Pullmans, and even of President Cleveland, but in closing he was comparatively harmless. The strength of our present state of society is shown by the freedom with which every one is allowed to utter his sentiments. and by the good feeling which, as a rule, prevails between the employers of labor and the laborers. There are, of course, striking exceptions, but, on the whole, it is safe to say that capital in Chicago does not desire to take advantage of labor or to give its employés less than their just rights. Mr. Hardie agrees with Mr. Debs, whom he declares to be a man of great moral stamina, except in his politics. Mr. Hardie has no sympathy with Populism, and no faith that its success would result in good. He says that the "idler," i.e., the man who owns capital, is the leading cause of present disturbances. He seems to assume that no one can work unless with his hands. He finds the remedy for all our ills in co-operation or in the ownership by the state of all means of production. Neither Mr. Debs, Mr. Hardie nor Mr. Swinton have at present any considerable influence with the laboring class of Chicago. They are given a respectful hearing out of courtesy, and from a sincere desire, no doubt, to learn from them all that they can teach. Of course in all their addresses the church and its ministers have been severely criticised. Next Monday morning Mr. Hardie has been invited to address the Methodist ministers, and it is not unlikely that ministers of other denominations will hear him also. If there is a class of men in the city anxious to know and discharge their duty, especially to wageearners, it is the men who fill our pulpits and in various other occupations strive to

In the celebration of the completion of section No. 10, Tuesday, we have the beginning of the end. Within two years the waters of Lake Michigan will flow to the gulf as well as over Niagara. The completed section is rather more than a mile in length and has been cut through solid limestone. Improved machinery has made a contract profitable which threatened at first to ruin all connected with it. The use of this machinery will, it is said, diminish the cost of the Nicaragua Canal at least one quarter. A tablet was set up on the wall with the dates of the beginning and completion of the work. The canal proper will be twenty-eight miles long, or, with the additions from the widening and deepening of the Chicago and Des Plaines rivers. forty miles. Already the city is taking measures to turn its sewage into the river, so that when the canal is finished there may be no delay in making use of it.

#### The Schools and the Flag Law.

The schools have opened with renewed enthusiasm and with a greatly increased attendance. More than 175,000 pupils are in our public schools under 4,300 teachers. About 80,000 are in the parochial schools of the Lutherans and the Catholics. On all the public schoolhouses the flag has been placed. As yet the parochial schools have ignored the law, or, as some of them say, are waiting to test its constitutionality. Probably there will be some way of persuading our Lutheran brethren that the simple placing, even by law, of our country's colors on the building in which the young are trained is in no way an interference with religious liberty and no improper demand to make.

Chicago, Sept. 7.

FRANKLIN.

#### FROM SCOTLAND.

#### The Political Outlook

We are inclined to think that Scotland, notwithstanding the recent Unionist reaction, is as Liberal at heart as ever and as desirous of reform. In one respect disestablishment received a severe blow in the defeat of Sir Charles Cameron, in one of the divisions of this city, but Forfarshire, Linlithgowshire and Dumfriesshire, in all of which the church question was kept to the front, were notable Liberal gains, and along with other victories showed that there was little or no going back in the cause of religious equality. At the same time ardent reformers have been given a pause, and it was demonstrated that in particular the champions of big questions, like local veto of the liquor traffic and the abolition of the House of Lords, are not wanted, and still less "faddists" in the shape of independent labor candidates. Mr. Bryce's work on the American Commonwealth was ransacked for quotations that might be turned against his candidature, but he managed to retain his seat for Aberdeen, although opposed by the popular Lord Provost of that city by a large majority.

### Onslaught on Dr. Denney's "Studies."

The theological lectures of Dr. Denney were received with a pretty general chorus of approbation, but a trenchant criticism appears in the pages of this week's Christian Leader, which, while cordial in appreciation of the virtues of the book, does not spare its defects. The review comes from the pen of Rev. W. Macgregor, the able suc-

cessor of Dr. Dods in Renfield Free Church, Glasgow. Dr. Denney's learning and mental vigor, his devout spirit and the merit of his fresh style are fully acknowledged, but this acute reviewer finds fault with the author for speculation that goes beyond the letter of Scripture or the teaching of apostles, and for acting the part of "a half-hearted metaphysician." Dr. Denney's treatment of Scripture is held to be arbitrary and subjective, and in admitting so much as he does in his lecture on the inspiration of the Bible he cannot deny to other theologians the liberty of interpretation and rejection exercised by himself. We imagine that if Dr. Denney is to satisfy readers and critics of either school he must again rewrite his chapter on Scripture. He has been too bold for some and not bold enough for others. Mr. Macgregor thinks Dr. Denney is a man with a foot in either camp; he tries to use the critics' Bible to establish the precritical dogmatic. All this is suggestive and outspoken. It is refreshing to see one of our young and rising theologians assaulted thus vigorously by a preacher of the same church but of a different school. As Dr. Bruce said in the assembly once, "We are rich in antago-

#### The Valkyrie and the Defender.

The recent excitement over the railway race will soon be absorbed by interest in the contest between the Valkyrie and the Defender in American waters. It would seem that thousands of our countrymen cannot live without a racing sensation of some sort. Of the many whose talk for the next month will be all about the Valkyrie or the Defender few will take notice that the Dayspring, the new mission ship for the New Hebrides mission, was successfully launched last week here on the Clyde. We hope its career will be a prosperous one, although wanting in the glamour that at present surrounds the Valkyrie and Defender.

Glasgow, Aug. 28.

W. M. R.

#### FROM AUSTRALIA.

#### The Question of Reunion.

We have had a mighty stir and pother lately over what some are pleased to call "the reunion of Christendom." A good many wild and whirling words have been spoken and the agitation has, on the whole, evolved more heat than light. The controversial storm has traveled pretty well round Australia, but has spent its violence principally in Victoria and New South Wales. Archbishops, bishops and cardinals, together with persons of lesser note, and of no note at all, have mingled in the fray, and people professedly anxious for Christian union have given some curious examples of Christian judgment and temper.

#### Cardinal and Primate.

It has been reserved for the Roman Catholic cardinal (Moran) and the Anglican primate (Bishop Saumarez Smith) to give the former the most obliquitous and the latter the most statesmanlike and sensible view of the case. I will take the liberty of quoting a few words from the primate's address to his synod, which, I think, might be pondered with advantage by your League of Catholic Unity and some other similar bodies: "The co-operation of Christians is a far more important aid to the progress of the Christian religion and a far more important object of Christian thought than a

formal external reunion of Christendom. Such organic union, if it is to come, will (it seems to me) be accomplished rather by a growth of federal church feeling than by any large scheme imposed by some central authority, and what we ought to pay attention to is how we may place as few obstacles as possible in the way of practical concurrence and co-operation."

#### The Ecclesiastical Temper.

These words seem to me to exhibit a spirit in contrast with the temper usually displayed by ecclesiastics in regarding this question. Their only idea of union usually is the making of a number of ecclesiastical mechanisms into one mechanism, and of doing it (as Bishop Smith says) by some central authority. Moreover, a great many of the disputants in this part of the world, at any rate, seem scarcely to have realized the fact that there are other communions besides the Anglican and the Roman Catholic. In their plannings and proposals they have practically excluded all others.

#### Rev. Joseph Cook.

At date of writing Joseph Cook has just renewed his acquaintance with Australasia. He has landed at New Zealand, and after "doing" that great island continent intends to visit the other colonies. Another distinguished visitor is Mr. Michael Davitt. Mr. Davitt has done a little lecturing, and has cabled home the returns to help the political fighting fund of the home rule party, to judge by the results of the last imperial elections, with not much benefit to his friends. Mr. Davitt, whatever may be thought of his political notions, seems to be a self-sacrificing and modest gentleman. His committees evinced a great desire to cart him about in drags and testimonialize him and processionize him. These demonstrations he has discountenanced as far as he was able.

#### Ecclesiastical Federation.

While the politicians talk federation the theologians are doing something to further it. A commission of the Presbyterian Assembly of New South Wales met and passed a series of resolutions which will help to draw closer the bonds between the Presbyterian churches in the different colonies, and the Methodists, by public meetings, exchange of pulpits and other means, are fostering a spirit of federal Methodism which will probably make the Methodist Church of Australia an accomplished fact before many years are over.

#### Warring Houses.

The question of federation, which a few months ago occupied a good deal of the attention of New South Wales politicians, has quite gone under, though there are signs that it will come up again. Mr. Reid. the New South Wales premier, is resolved to make this the most free trade country on the face of the earth. The duties to be remitted he proposed to replace by a land and income tax. The legislative council rejected his proposals. He went to the country, and the electors have returned to the legislative assembly a large majority in his favor. Two things are clear from the last New South Wales elections-that New South Wales is determined to have free trade and is determined to take away from the Upper House that power of veto which enabled it to defy the popular will expressed in favor of free trade. The referendum seems to be likely to find its way into the constitution of New South Wales. Meanwhile, while New South Wales goes for free trade pure and simple, Victoria is reducing her tariff, which was inspired by the spirit of McKinlevism.

#### Woman Suffrage.

New Zealand has granted the suffrage to women; South Australia also; a resolution in favor of it has passed the Tasmanian Assembly; the woman's suffrage cause is gaining. But a bill to enable women not only to vote for Parliament, but to take their seats in it was thrown out in New Zealand.

#### A State Lottery Stamped Out.

The New Zealand Parliament did a good thing when it stamped out—did not even allow to be introduced—a bill for allowing a great mass of landed estate to be disposed of by lottery. One government (that of Queensland) has legalized such lotteries, and the consequence is that a good many land companies have instituted lotteries for the purpose of getting other people to shoulder their liabilities—happily not always with success.

Sydney, N. S. W., Aug. 5. W. A.

## OHINA-ITS VEGETARIANS-THEIR HATRED OF FOREIGNERS.

BY REV. J. A. DAVIS.

Vegetarians, perhaps, are not numerous throughout the empire, they surely are not in southern China; but what they lack in multitudes they make up in character. It requires strong character in China to be come a good vegetarian. Though by no means gluttons, the people appreciate the stomach too highly to sacrifice its gratifications for the sake of principle.

The typical vegetarian is a man of in dependent thought, deep convictions and courage to maintain them. He dares to stand alone before the world and assert his belief. He may be called the crank of China, though he is more respected there than his American born fellow is here.

On general principles this class hates foreigners, but because they make animal flesh their chief diet the hatred is intensified to a passion. Perhaps the vegetable-eater would explain the inconsistency in his sympathy for animals and hatred to humans, as many philanthropists their antipathy to murderers.

Because of convictions and courage these people become strong leaders. Others who hate foreigners dare not express boldly that feeling, but gladly follow these men. Thus many who are classed among vegetarians are bound to them by the single tie of antipathy to foreigners.

The opportunity of this class has come in China's present calamity. Defeated in a war with a nation one-tenth her size, compelled to purchase peace with a great sum of money and to sacrifice territory beside, obliged to resign authority over Korea, and, not least, ask and listen to advice from foreigners, her humiliation seems complete.

It is not strange that the people feel this humiliation, nor surprising that they look with distrust to the future. They see that, indirectly, this defeat is due to the influence of hated foreigners. They trained the little nation and made itso mighty. The Chinese do not forget that this calamity is greater than, yet in the line of, previous ones suffered through foreign powers. They look back with hopeless longing to the days of closed ports and foreign exclusion. They

remember that the Tartar government admitted foreigners, granted them rights, and protects them with imperial forces in the enjoyment of those rights. Nor do the people forget that, according to their superstition, all this calamity has come because of somebody's sin.

How easy for the fanatical vegetarians to inflame their prejudices against both the hated foreigner and the ruling Tartar. It is a simple task to point to the blood flowing constantly and animals dying everywhere to gratify the savage passion for flesh in the despised race. Nor is it more difficult to direct the attention to the anger of heaven and consequent punishment that has fallen on the suffering nation. They need only hint that such calamities were unknown during the Ming dynasty that preceded the rule of the conquering Mantchu

Nor is this all. Though punishment has increased at each infliction, the causeforeigners-is growing in vastness and power and becoming permanent in the Middle Kingdom. Unless removed soon, driving them away may be impossible.

If the people would prevent greater calamities they must remove the cause. Though unable, they can at least show by their acts that they would, if they could, drive the hated beings away forever. Nor are they to forget the Tartar government that sustains the cause of China's sorrow and humiliation.

From this it need not be supposed that a general uprising against foreigners in China is probable. Doubtless many of the people would be glad to drive every member of the hated race from the Middle Kingdom, but there is a wholesome fear of the government. That fear is growing, and not without reason. When foreigners first appeared in China uprisings and rebellions were far more common than now. Village feuds, raids of lawless bands and petty wars have almost disappeared. And the disappearance is owing to the increasing vigor of the government. The Chinese soldier does far better service against his own countrymen than against those of other lands, for he is familiar with the methods and weapons of his own people but uncertain what he will meet in other battles. The many lessons learned by the would-be warriors all over the empire have not been forgotten.

Still more wholesome is the dread of foreign power and fearlessness. The Chinese have learned that Great Britain is as mighty in war as she is shrewd in peace, and they have been taught by many a bitter lesson that the English flag cannot be insulted with impunity. Though they know less regarding other nations they assert that all unite in time of war against the Middle Kingdom.

It need hardly be said that the hatred of vegetarians and others is not against missionary nor merchant as such, but because they are foreigners. And it may be added that superstition is at the bottom of all this animosity. While that rules neither merchant nor missionary is safe.

Those who accuse missionaries of arousing prejudice little think that not only are the charges false, but made against the merchant's best friend. The missionary of the present is the safeguard of the merchant of the future, for he is removing threatening danger. Still more, he is blazing the way for the coming merchant and preparing for lative or judicial authority nor act as a

him a host of customers. Thus is the missionary the merchant's protector and manufacturer's pioneer.

Multiply and sustain missionaries in China, and by and by there will be no need of gunboats to protect foreigners or enforce claims for indemnity. For every dollar given to support and sustain missions the merchant, before many decades, will get back a hundred. And then China will find a better golden age than the one for which she has sighed so long in vain. With the gospel light and life will come reform in office, stability of government and the disappearance of the associations among which the vegetarian is so potent now.

#### THE NATIONAL COUNCIL AND THE INDIVIDUAL OHUROHES.

BY REV. A. H. QUINT, D. D.

Twenty-five years ago the committee which had been appointed by the delegates from the several State associations to prepare the draft of a constitution for a National Council of our churches, and to select the first place of meeting of such a body, was discussing in its first session what ought to be embodied in the proposed constitution. After considerable debate, Mr. Samuel Holmes, still honored in our denomination, suddenly said to the chairman: "Take that constitution out of your pocket, you know you have it there!" The chairman finally admitted that he had thought it wise to have ready a written basis for consideration and produced the paper. The draft was freely discussed and, after slight amendment, was agreed upon. It received but little change in the council itself, which met at Oberlin, and its substantial features have never been altered.

Of paramount importance in that constitution is the first of the declared objects of the churches uniting in this organization: "to express and foster their substantial unity in doctrine, polity and work." fact, this was the great object. Oberlin was selected as the place of meeting only by the casting vote of the chairman of that committee, and that vote was given in behalf of the desired unity. Oberlin had had its peculiar theology, against which some schools of thought in our denomination had contended. "If we do not behave just right," said Professor Monroe in a speech of marvelous wit in a great gathering at that meeting, "you must remember that we have never been received in good society before." The decisive step of selecting Oberlin as a challenge for unity was effectual. "We stand today," said Dr. Budington, "upon the grave of buried prejudices." The comprehensiveness which thenceforth has allowed our denomination to include and recognize quite diverse methods of stating evangelical belief, in my opinion, was established by organizing the National Council at Oberlin.

Unity, however, must be distinctly defined. With us it is not consolidation. A council was not established over the churches: it was the churches in council. "The Congregational churches of the United States, by elders and messengers assembled, do now associate themselves in National Council." Jurisdiction was absolutely prohibited. The constitution declared the inalienable right of each local church to self government, and "that this National Council shall never exercise legis-

council of reference." But it also declared its practical object to be "to consult upon the common interests of all the churches, their duties in the work of evangelization, the united development of their resources and their relations to all parts of the kingdom of Christ." Perhaps it is not needful to say that every word in these essential parts of the council's constitution was carefully weighed in its original draft. The powers, restrictions and declared objects of the council have had the test of twenty-five years. Under so simple a bond, this triennial gathering has happily disappointed those who felt that in the absence of authority such a body would not have enough substance to continue its life; and has as happily disappointed those who saw in it the elements of government over the churches. The Congregational principle that churches are to meet together for discussion of matters of common concern, under such influences as may be found in a common brotherhood, and with such force in their united declarations as may be found in their wise and godly counsel, has made this body a great power for good.

But if I venture to allude to a work begun a dozen years before the council was formed, I beg my readers not to smile when I use the word "statistics." Where were the churches of our denomination? Attempts had been made to find them, but the result could not be called a success. A little before the year 1860 a plan was digested for collecting and formulating full statistics of our churches, and, under the guise of committeeship from the Congregational Union, it was widely published, and also sent to all the State bodies. To find every Congregational church, from the Atlantic to the Pacific, with needful reports of its condition, and the name of every Congregational minister with his place of work was the object in view. New and efficient methods for collection were proposed and accepted. A single person received all these reports, discovered deficiencies and sought for their supply, examined old rolls to ascertain what churches had wrongfully disappeared, and, with the earnest help of persons in every State and territory, largely succeeded. In the result, churches which had disappeared, sometimes purely from discouragement, were again found and often revived. Scores upon scores of "independent" churches, which were too independent to join any brotherhood of churches, were boldly stricken from the old rolls, on the fair ground that no organization of churches was responsible for their fellowship. The names of ministers in recognized fellowship through alliance with their brethren made up the lists, which thenceforward were of value. Every year the omission of the name of any church was required to be accounted for, and the name of every new church to be specifically mentioned. The State organizations were in all cases regarded as the only authority for the insertion or omission of churches or ministers. Under this system, which involved a great amount of gratuitous labor, denominational order was evolved. Local conferences spread with great rapidity. The privilege and value of fellowship became felt. The general system was in complete operation when taken up by the National Council, which council itself was simply the association of the associated churches thus brought to know each other. To the cultivation

lines the council has given a great force.

Under much otherwise dull labor there was a principle. It was that every church of our order-however obscure, however weak, however remote from cities-should find itself as simply and as respectfully enrolled as the Old South in Boston, or Pilgrims or Plymouth in Brooklyn, or Tabernacle in New York. The weak should have courage by this marshaling and the strong should have opportunity. A minister, possibly discouraged in some hard and hidden field, should find that he was one of a great brotherhood of ministers. The benevolent agencies would have the field before them. All these objects would be involved in what so many persons thoughtlessly regarded to be a dry compilation of figures, but the evolution of our denomination out of almost chaos has remarkably depended upon the order which centers finally in the National Council.

Twenty four years have certainly shown remarkable gains. In 1871 we had 3,121 churches; in 1895, 5,342 churches; in 1871, 3,098 ministers; in 1895, 5,287; in 1871, 306,-518 church members; in 1895, 583,539; in 1871, 361,465 in Sunday schools; in 1895, 677,935.

I hope it will not be regarded as egotistical if I mention the fact that it was my humble duty to call to order the National Council at Oberlin in 1871, and thus for a few minutes to preside over it in the first moments of its existence; and that I have been a full delegate (the only person thus honored) in each session of the council from that date. I allude to this merely because it enables me to testify that in the Christian affection of beloved brethren, both ministers and laymen, in ardent zeal for the honor of the Master, in wise deliberations for the usefulness of our whole body, and in generous regard for all other Christian denominations the National Council can never have been surpassed by any representative body.

#### THE COUNCIL AND OUR CONGREGA-TIONALISM.

BY REV. GEORGE LEON WALKER, D.D.

Notwithstanding the generally acknowledged benefits of the Boston council of 1865-the first general council of our Congregationalism for more than two hundred years-the project of a regularly recurrent national council, meeting triennially, encountered considerable opposition. A few of the oldest and most honored champions of the Congregational polity looked with disfavor on the scheme of a stated, frequent gathering of this character as tending to establish a centralized authority dangerous to the liberties of the churches. A hint of this apprehension is to be discerned in the discussions preliminary to the council's establishment as to the name it should bear. "Conference," "convention," "assembly," were some of the titles suggested by those who feared the growth of authority from the adoption of the historic cognomen of "council." One or two early gatherings of the council were met by protests on the part of a State conference or two against the council's continuance and, even after it had reached its fourth triennial at St. Louis, New York sent in a remonstrance against its practice of taking a vote on any subject.

of this spirit of brotherhood in practical inauguration of this denominational experiment and ought to be able to determine with considerable correctness its true quality. After eight triennial sessions both good and bad tendencies, if either exist, should begin at least so far to manifest themselves as to indicate the wisdom or the error of the experiment itself. We can best, perhaps, decide whether wisdom or error is the proper word to apply to it by a rapid glance at some things the council has done and also some other things it has neither done nor attempted to do.

> One of the things of obvious and anticipated character which the council has accomplished is the increase of the sense of unity and strength in our wide extended fellowship of churches. It was largely to secure this result that the National Council was devised. Spaces in our land are great. A country whose single States are in several instances large as historic European kingdoms needs some unifying bonds. Congregationalism had its disciples and its local confederations almost everywhere in the domain of the republic. But there was no common meeting ground for their assembling. No appointed time or place or occasion brought their representatives together to consult about common interests, to compare usages, to plan work. The situation was one which might lend itself readily to the rise of sectional misunderstandings, to the growth of local denominational customs, to waste and friction in

The triennial council has in large measure met the necessities and averted the perils of the situation. In an assemblage where the representatives of churches in Oregon and Texas meet on equal terms with those of Massachusetts and Connecticut, and meet often enough to keep the conditions and necessities of each locality in mind, fellowship grows apace. Assembling for the very purpose of learning about one another, and of consulting each other's welfare and the common welfare of all, the sense of unity needs must develop. Distance nor habit can substantially separate those thus frequently and fraternally joined.

Very signally effective for the result of the deepened feeling of oneness in all the wide extended communion of our churches has been the influence of our great councils. And not less for the sense of strength as well. It is impossible not to recognize the altered tone of Congregational utterance within the last twenty-five years. The hesitant, half-apologetic accent of a former period-a period not long succeeding the time when Congregationalism was almost thought to be "a local issue," and was exhorted to keep within its "proper boundaries"-has given place to the confident and steady utterance of a voice expressive of great hopes, great convictions and great responsibilities. With the recognition of unity has come the recognition of power and opportunity and trust; so that, locally independent as our churches are, and unhierarchic and unconsolidate as is their government, no one among all the bodies calling themselves churches or denominations today sees with more single eye or addresses itself with more single will to the Lord's work than do the Congregational churches of this broad fellowship represented in our National Council.

Closely connected with what has just We have now, however, reached a point been said is another and analogous benefit tial indorsement it has given to a simple nearly twenty-five years remote from the from the council in the hightened sense it formula of doctrine and ritual for use in the

has imparted of the truth and dignity of Congregational principles. What Congregationalism is, what it has stood for in the past, what its true claims to acceptance and honor are, are questions to which successive assemblages of our national gathering call the notice, not only of our own fellowship, but of the Christian fellowship at large. It was under the inspiration of the projected council of 1865 that Dr. Dexter wrote the volume which laid Congregationalism in this country under such abiding indebtedness to that large-minded and large hearted man. And our subsequent councils have both prepared the way for and to a degree have created the increasing body of denominational literature-theoretic and historic-which is setting the story of our polity so luminously and persuasively before the world. Neither of its principles nor of its exponents of them has Congregationalism occasion to be ashamed. And acquaintance with the first and authority in the second have been greatly promoted by the opportunity of seeing the working of the system all the way up from the denominational unit, the local church whose rights it sedulously guards, to the denominational whole which takes a continent into its survey, and which manifests its watchfulness over all interests alike in its National Coun-

But turning from these more general benefits of the triennial assembly there are certain special useful results the council has accomplished. It has done not a little toward bringing the churches into sympathy with the aims of the great missionary societies of the denomination, as well as to some extent modifying the policies of the societies themselves. The council, of course, makes no pretension to authority over the societies. It trespasses not to the least extent on their perfect autonomy. But the representation of the societies in the council brings the affairs of these benevolent organizations under consideration, and in some instances under lively discussion. And this cannot be the case without the awakening of wider interest in their operations, and to some extent influencing their conduct. In two or three notable cases this influence has been very direct and recognizable. None the less effective has it been because the pressure has been simply a moral one, and not at all of an official or authoritative nature. The societies must be in substantial accord with the churches and they recognize the fact. The most authentic expression of the churches' mind is to be found (whenever it can be appropriately expressed) in the National Council. As time goes on this influence will be more and more felt. Whether it will result ultimately in modifying the organic basis of the societies, making them all representatively the organs of the churches, there are indicative signs in the case of two or three to suppose probable. The question can, however, easily wait the solution which forces already operating will bring. Already the societies have shown a quick response to the tidal waves of the council's discussions. Already they recognize the value of that interest on the churches' part which the council can do so much to strengthen and to guide. The future can well be trusted to itself.

Another conspicuous good result of the council has been the indirect but substan-

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churches' confession of their faith and in the admission of members. The council has issued no creed. It prescribes no formula of belief as obligatory on any church or as a condition of representation in its own membership. But it did appoint a commission to set forth a brief and simple statement of the doctrines commonly received in the churches and a convenient form of admission and baptism, and left them to the reception that should be accorded to the merits of the documents themselves. And, in point of fact, these formulas, especially the doctrinal one, have been widely accepted as found useful and satisfactory. Many even old historic churches have substituted the commission's simple creed for the longer and more elaborate ones they had formerly employed; while in the case of newly organizing churches the modern symbol has been widely and generally adopted. A very considerable advance has thus voluntarily been made toward unity of expression in the faith and ritual of the churches.

A later and less developed good work of the council is the beginning of an enterprise of relief for disabled ministers and their families. It was found that the necessary restrictions of local societies for similar objects left a considerable number of de serving and honored servants of the Master outside the possibility of aid from any source but a more national one. The council has undertaken to raise and administer a fund for this most worthy purpose. And the signs are encouraging that the undertaking will be happily successful.

But while the council has done these among others which might be honorably mentioned, what has it not done? It has not done one of the things which were prognosticated as inimical to the churches' liberties. It has not by the breadth of a hair trespassed, or attempted to trespass, upon the absolute right of a church to control its own affairs and to express its own faith in its own way. No individual, no church, no benevolent society, no conference or association has been even inferentially injured or restricted in its full exercise of predilection and privilege. The council has met "regularly" and "recurrently" but without harm to any interests the most democratic of Congregationalists holds dear. It has "voted," but it has voted no damage or trespass anywhere.

With such a record for the past, and with no visible signs of an alteration of it in time to come, the churches may well be, and they actually are, satisfied. They have come to look on the National Council as the legitimate flower and crown of the Congregational system, as one of the strengths and helps of their efforts, as a good gift of God to this later story of the Congregational churches of America.

#### WHAT CAN THE NATIONAL COUNCIL DO FOR THE WEST?

BY REV. CORNELIUS H. PATTON, DULUTH, MINN.

In the main, the interest of the Congregational churches of the West in the National Council is identical with that of our churches in the other parts of the country. We look to the council to crystallize in definite expressions, and, if need be, in movements, the common consciousness of our churches on the great matters which have concerned us during the past three churches, without a sense of responsibility

leading us as a fellowship of churches since 1892? What progress have we made, and in what directions should we work in the future? Answers to these questions from our representatives gathered from all parts of the land will be valuable in defining our position to our own consciousness as well as a witness to the world. I have sometimes thought that a platform, after the manner of the Lake Mohonk Indian Conference's annual declaration, unauthoritative, and dealing solely with the problems of applied Christianity, might be adopted at each council with benefit. This would in no sense be a creed, but rather a triennial interpretation of the development of our Congregational life. But whether a formulated statement is desirable or not, we look to the utterances of the council to define our position, and to set the pace for the future. Probably the West, as occupying the field where the battle is fiercest against evil in every form, and where, at the same time, Congregationalism is making its greatest gains, is especially desirous of definite results from the meeting at Syracuse. The West is not afraid of the council. It never has been. The opposition to its establishment came from the East, where even State associations have been looked upon with suspicion. Here all forms of Congregational association are highly valued and sustained enthusiastically. If I rightly interpret the feeling in the newer parts of the country, we wish to see the council exalt rather than diminish itself.

The feeling is widespread that the Minneapolis council was not a great success. Too much time was wasted in routine business and the reading of reports which had been printed previously. It is the glory of our Congregational gatherings, as compared with similar meetings among the Presbyterians, that we spend little time on business and much time in discussing the great themes of Christianity. At Minneapolis routine business was altogether too prominent. It is a relief to hear that things are to be different at Syracuse; and it is to be hoped that a goodly number of committees holding over from other councils can be induced to go off into the wilderness, never to return, like the scapegoat of old, bearing the sins of the past. Fortunately, too, at Syracuse there is likely to be no suspicion that the interest of theological parties is involved in the control of the meeting. The West will join the East in praising God from the heart that during the past three years denominational strife has ceased, and that we are in a position of unrivaled opportunity among the denominations for aggressive work.

There is one subject to come up at Syracuse in which we out here are especially interested, and that is the relation of the churches to the denominational societies. This matter was discussed three years ago and various plans suggested, but no very fruitful action was taken, probably on account of theological suspicions. Since then we have passed through trying times as to finances, and when the societies come up to the next council with their reports of debts amounting in the aggregate to several hundred thousand dollars, it will be apparent that this question must be discussed with some practical purpose in view. The present grab bag system, by which each society is left to get what it can from the

years. In what ways has Providence been on their part, is an unworthy basis for carrying on such a work as the evangelization of the world. I have been almost tempted to think that the National Council should urge local councils to recognize no church hereafter which will not agree to contribute to our various societies. Such heroic treatment might not be wise, and yet if our denominational fellowship is to be worth anything it ought to express itself by every church contributing to our common work. Perhaps the ministers need stiffening up on this subject more than the churches.

The American Board has decidedly the worst of the situation, at least in the West. The other societies are in touch with our little Western churches, either by what they have done directly for each field or by the signs of their work in neighboring regions. But the American Board is left without witness and must depend upon what a son of Erin might call a disinterested interest. Then the other societies have their separate State organizations or their local representatives on every field, while the American Board is regarded by many in these parts as a Boston corporation. Distances, too, are great, our churches are for the most part small and poor with a good many heathen of their own to convert. and they seldom have the inspiration of great missionary gatherings to stir them with enthusiasm. All these considerations call for some plan which will bring the American Board close home to every Congregational church in the land. If the next National Council can accomplish this it will do an immense service.

Here in Minnesota we have not waited for the council or the Board to act. but have taken hold of the problem on our own account. A movement has been started among the conferences, of which we have eight, looking for the pressing of this work upon all the churches. Half of the local bodies have already appointed wide awake committees on foreign missions. These are doing very much the work of the business men's committees of the American Board, only in fields so restricted that the committees have knowledge of every church. It is the hope that these conference committees can be consolidated into a State board, which will hold an annual convention and direct the larger aspects of the work. Probably the sanction of the State association will be sought for this plan. The object will be to supplement the home department of the American Board, very much as the women of the State are in league with the Woman's Board. Do we not need a little American Board in each State? Not to dwell upon the advantages of the work which might be done all through the year by such an organization, it would be a grand thing to have annual meetings held in different parts of the State to accomplish in a smaller degree what the annual meeting of the Board does in the larger centers. This plan seems simple and in accordance with our denominational devel-

In conclusion, let me say that if the attendance of Western men at the council is light, it will not indicate any lack of interest in this great triennial gathering of Congregationalists, but simply that we are poor. Perhaps the very best thing the council can do for the West is to induce the States to pay the expenses of delegates to its own meetings.

## How the National Council Can Be Helpful.

TO CONGREGATIONALISM ON THE PACIFIC COAST.

The coming National Council will help our work on this coast by such discussion and action as will cultivate the spirit of love and honor for our Congregational name and history. Our name stands not for exclusion, but for breadth and freedom. When we honor it we speak for the liberties of mankind whether in church or state. Our platform, without a new plank, is, and always has been, broader than that proposed by the Lambeth Declaration, whose fourth article is exclusive and sectarian. Let us, therefore, with the loyalty born of freedom, give our hearty support to our own noble Congregational Home Missionary and Church Building Societies. Let us strengthen their hands. Let us not discourage them and curtail their resources by such discussions of "comity" and "the multiplication of home missionary churches" as will be understood to be a confession that our home missionary superintendents have been the offenders. The history of nearly every case shows that our superintendents are not the men against whom any such complaint can honestly be made. Let us honor our Congregational name and our Congregational work. True Christian union would be much nearer to realization if we had never given away several thousand of our Congregational churches. The Syracuse council can help us by arranging for the next meeting at some point on this coast, where proper railroad rates can be

San Francisco. REV. CHARLES O. BROWN.

TO OUR EDUCATIONAL INSTITUTIONS.

That it can do little, if indeed it feels called upon to do anything, may be the hasty thought of some. But since to education is the splendid privilege and the pressing responsibility of each generation, by which alone it can discharge a fraction of its indebtedness to the past and give direction and stability to the future; since the Congregationalists have led as educators from the beginnings of our nation's history until now; and since the educational problems were never more pressing nor the opportunities more exhilarating than they are today, it would seem that the great assembly of our churches should have something to say upon education that shall be both instructive and inspiring.

Cannot the council state afresh our function as educators and the importance of intrusting leadership to a thoroughly and amply educated ministry? Other denominations, once regarded as ill-educated, seem outstripping us in the determination to have well-trained preachers of the word. The scepter of influence will be in the hands of those who educate most thoroughly.

Cannot the council awaken anew our convictions as to the paramount importance of the Christian elements in education? Can it not help us breast the currents of secular and selfish culture? Can it not persuade the churches to make the Day of Prayer for Colleges an unmistakable power, so observed in every church that it shall be precursor of

Pentecost in all our colleges?

Cannot the council interpret to the churches the indications of Providence as to a new era of gifts for Christian education? What is the significance of the opening of the heart of men of wealth toward the colleges? Does it call for no corresponding movement in every church? Colleges will have fallen on evil days when they are forsaken by the churches as no longer needing their fostering love. In nothing is Dr. Pearsons's rugged wisdom more manifest than in his determination never to give alone, his eager desire that the churches jin hands with him in a myriad minor offerings. Our prayers are likely to follow the

channels cut by our gifts and our sacrifices. Why should not every church have on its heart a college whose spiritual welfare it shall make a subject of thought and inquiry and of supplication to God? It will be a noble achievement if the council helps speed the day when the rich in this world's goods and those rich in faith alone shall unite in a great brotherhood for the advancement, without stint or limit, of the work of Christian education.

Beloit College. PRES. EDWARD D. EATON.

TO THE THEOLOGICAL SEMINARIES.

It can greatly benefit them:

1. By calling attention to the peculiar needs of the times and encouraging the seminaries to adapt their teaching and training to them.

2. By insisting that they adhere undeviatingly to the purpose for which they were established, viz.: to educate and train men for the Christian ministry, especially to be preachers of the gospel. Adjusting their work to this aim, we shall avoid the distraction and mischief of temporary fads.

3. By enjoining upon the seminaries to labor as earnestly to promote the personal piety of their students as their scholarship. In no profession does character count for so much as in the ministry. Faith, love and spirituality

are the prime requisites in it.

4. By recommending the seminaries to Christian people of wealth as worthy of their liberal benefaction. Most of our seminaries are far from having an adequate endowment. They greatly need funds to furnish their libraries with books, to assist poor students (most of our theological students are poor), to found new professorships to meet the demands of the times and to strengthen and enlarge the foundations of existing professorships, which by the general decline in the rate of interest have become insufficient for their support. It is not good husbandry to refuse to the soil necessary fertilizers. To do so is to doom it to hopeless sterility. So the poverty of our seminaries is fraught with blighting injury to all our Congregational interests.

Oberlin. PROF. A. H. CURRIER.

TO CONGREGATIONALISM IN THE SOUTH.

1. It can declare anew its judgment of the transcendent importance to the whole country of the work of the American Missionary Association for the elevation to Christian manhood and intelligent citizenship the depressed and needy races of the South. Let there be an appeal to Christians and patriots to assist in this noble work of Christian education, which is now at a critical stage and which is essential to the regeneration of the South and the peace and welfare of the whole country. Does not the present special urgency and national character of this work justify the council in making a general appeal in its behalf?

The attitude of Congress on the subject of national aid to education has placed this great duty upon individual Christian citizens and patriots and such is its gravity that it can be neglected only at the national peril.

2. Another important service it can render the South (and the North too) is to put itself on record against the barbarous custom of lynching and invoke the aid of all good citizens for its suppression.

PROF. GEORGE W. HENDERSON.
Straight University.

The council can do an incalculable amount of good by continuing and extending the cordial recognition given in 1889 and 1892 to the work of the C. H. M. S. in the South. While our work was limited to the blacks, it was interpreted by Southern people generally as connected with their subjugation, and as hav-

ing more political than religious significance. We are overcoming this prejudice and the council can help mightily. Fair-minded negroes like Rev. F. G. Ragland and A. M. A. leaders like Professor Andrews and President DeForest feel that it is of vast importance for "Congregational churches to spring up South among the white people." Why is it that efficient Congregational workers, coming South, find their church home eventually, for instance, in the First Presbyterian Churches of Mobile, Selma, Birmingham and Mont-gomery, instead of the First Congregational Churches of those cities? To answer, "sinful caste," is to impeach the conscience of the Congregational denomination. God has wondrously blessed the meager investments of men and money in the C. H. M. S. work. Let the recognition of this work and our efforts to harmonize the races on Congregational lines have confidential and cordial recognition at Syracuse, and the door which God has providentially opened will swing wide on its hinges.

REV. ALMON TAYLOR CLARKE. Shelby, Ala.

TO THE CAUSE OF FOREIGN MISSIONS.

It can encourage inquiry and suggestion. Surely the experience of a century should teach us valuable lessons, and may not a well selected committee render the cause of missions a service by securing from foreign and native workers in the field, mission secretaries and others, data for a paper on Methods of Conducting the Foreign Missionary Work of the Church? If already we have the best system, it will do the world no harm to know it. If we can profit by adopting some of the methods of others, we wish to do it. Our missionary society has ever given the largest liberty to its missionaries. It will doubtless welcome any suggestions from a committee of the National Council.

The council can emphasize the importance of greater thoroughness of preparation for foreign service. Thorough loyalty to Christ and his gospel is a necessary foundation principle for every successful missionary. constructive effort in the realm of religion and morality, of culture and philanthropy, must rest here. But it is equally true that the most rapid success in establishing the Church of Christ in non-Christian lands requires both a critical and an appreciative knowledge of the systems of religion prevailing therein. May not the National Council urge the importance of establishing chairs of comparative religion in certain theological seminaries, our missionary society requiring candidates for appointment to pass an examination in the systems of religion with which, during their labors, they are to come in con-

The council can, perhaps, lighten the burden of our missionary society and give encouragement to older missionaries by recommending to the churches that the provisions for ministerial relief to aged and infirm ministers be extended to the foreign workers of the church. It should not be forgotten that the foreign, more than the home, missionary grows away from the prospect of independent sup-Success in the home field contributes to the growth of a community loyal to the worker and his family in later years; success in the foreign field contributes to the support of many local workers, but leaves the missionary at last, even more than in the beginning, dependent upon the home church. The individual performs the work of the church during his productive years, helping her to carry into effect the last command of her Lord; the church in turn should be loval to the individual in his last days of helpless dependence. "The laborer is worthy of his hire."

Kyoto, Japan. John C. Berry, M. D.

### The Home

#### THE WEARY MODEL.

One day, an artist in his studio Upon his model draped a quaint old gown, Of some rare Indian stuff, wove long ago
Of countless mellow shades of gold and brown-Sunshine and shadow, like the shining hair That Raphael made his sweet Madonn

Silent and passive, as if carved of stone, Stood the young model in her loveliness; For now the tireless artist sought alone To paint the gold-brown shimmer of the dress; Normust she stir the robe which flashed and shone-Hers to be patient and be wrought upon.

At last the sinuous folds were all complete; Like a soft wave they bathed the plant girl, And, rippling from the shoulders to the feet, Fell on the carpet in a silken swirl: And then the painter on his canvas wrought, Trying to paint the language of his thought.

All day the magic colors softly flowed, Until it seemed as if some wondrous spell Possessed the hour, and like a radiance glowed In the fair lines that on his canvas fell : And as the hours, down-shod, went slipping past, His dream of fame seemed blossoming at last.

see how the witchery of that old dress Makes a soft mirror of the canvas, where The artist, with a lover's tenderness, Bestows faint glints of luster here and there ! Almost to his quick fancy the folds stir With their old scents of rosemary and myrrh!

Just then the weary girl forgetful grew And swept a hand along each flowing l Alas, a hundred ripples straightway flew In answer to that little heedless sign! The glistening folds were changed from belt to hem, All the familiar grace gone out of them.

The startled girl looked in the artist's face And read the story of his loss and pain She could not call the lines back to their place, Regret and sighing were alike in vain. Naught can revive an inspiration dead; The golden vision had forever fled!

What lesson, O my soul, is here for thee That chideth this poor model overmuch? To stand henceforth more still and patiently Beneath the fashioning of God's fine touch! For ah, what grace by the Great Artist planned Has been effaced by thy impatient hand! -May Riley Smith.

A hint for the furnishing of one's summer home is contained in this sentence from the letter of a friend who is recuperating in the Maine woods: "I have pinned up on the wall, where my eyes rest upon them frequently, seven C's to grow fat on-Calmness, Confidence, Contentment, Courage, Cheerfulness, Consistency, Concentration." This is a novel kind of mural decoration, but we see no reason why its use should be restricted to a summer abode, or to a single letter of the alphabet, or even to adult members of a household. The imagination of children is easily caught by objective teaching, and the whimsical dec oration of our friend might be made available in the nursery for overcoming childish faults by having the opposite characteristic placed somewhere in sight. Simpler devices than this have often served as the basis for excellent training in manners and morals.

Probably as long as there are human hearts there will be the alternating periods of exultant joy in belief and doubt concerning the right to appropriate to the common concerns of daily life the presence of the living Christ. While we know better, with the wave of despondency comes the oppression of our own pettiness, and it seems almost an impertinent conceit on our part to expect that the Power that is remodeling nations can feel an interest in us.

At such times there is no passage in the gospel more helpful in its assurance than the account of Christ's washing the disciples' feet. When Peter objected there came the reply, "If I wash thee not, thou hast no part in me." And so we can be sure that only as we take the presence of the Saviour into every least detail as an inspiration to faithfulness and joyous living, only then can we claim that we have the part in Christ that makes life more abundant for us and all with whom we come in touch. This is the practical Christianity that we need, especially when engaged in the trivial tasks of housework which always seem of less importance to her who has the wearisome round of duties to perform than any other form of service.

E. R. Sill once wrote a poem on Desire of Sleep, beginning

It is not death I mean, Not even forgetfulness, But healthful human sleep, Dreamless and still and deep.

There is danger that such sleep will be numbered among the lost arts. It is one of the essentials for a healthy body and we might almost say for a happy home. But beyond this there is a keenness of spirit that we need to lift our lives above the humdrum, and this cannot be ours with a tired, sleepy body. Mrs. Alice Freeman Palmer once suggested to a company of students that they think of the priceless truths which might have been ours today had the disciples been able to overcome their weariness and to watch with Christ on that last night. It is possible to form a habit in the matter of sleeping, and, while it is not invariably true, in many cases sleeplessness is due to a nervous surrender of one's will to the fear of inability to sleep. If one goes to bed firm in the determination to sleep if possible, or if not to lie still and be serenely happy and at rest, the slow and steady breathing will, in nine cases out of ten, result the next morning in wonder how sleep came so unexpectedly. Such sleep gives us hostages of health and a cheerful courage.

#### THE DEVELOPMENT OF LIFE.

BY JAMES BUCKHAM.

There is a popular saying that "every man rises to the occasion." Much the same thing might be said of human life in general-it rises to the plane of the demands made upon it.

This is strikingly true with respect to the normal course of nature. The youth feels inadequate to the functions and physical demands of manhood. The girl faces shrinkingly the burdens of womanhood. But when the time actually comes, how easily and naturally such things adjust themselves! Manhood and womanhood, with all that nature demands of them, become as normal and as rich in delightful experience as youth itself. It is the law of the development of life-life rising progressively to the level of each new demand and responsibility, ever equal to the occasion which comes naturally and opportunely in the order appointed by an all-wise God.

Perhaps this principle appears most impressively at the time when life is slipping away into the great unknown-still progressing, we believe, still evolving and developing, but passing for the instant under the shadow of a great mystery, as it vanishes from the physical realm into the spiritual.

Most people in vigorous youth and health regard old age and death with shrinking and dismay. It seems to them as if they could not endure the wasting and gradual dissolution of their physical powers. But when the time comes how sweet and natural is the whole kindly process! To the old man old age is so peacefully dear. He wonders how he could have thought it dull and pitiful in his younger days. There have come to him such all enfolding physical rest, such sweet sense of labor completed, duty fulfilled, responsibility laid aside, such visions out of the skies and over the hills, such trust and peace in the thought of being near to God and borne along by the sweep of the divine purpose. How easy it is to meet the physical limitations and rise to the spiritual privileges of old age when they have duly come to us in the harvest time of our years!

And even so with death. Is it hard to meet death, when death comes, in the natural order of events, at the time when the physical powers are utterly spent and the soul poises for its heavenward flight? Ask of the smile and the ineffable peace of the face of the sleeping saint. Ask those who have been to the very doors of death and lain half across its threshold, and yet returned, wondering and half reluctant, to the physical life. No! it is not hard; it is easy, it is sweet. Life has developed to the transition point; everything material has faded and dwindled and lost its hold upon the soul that lies gazing heavenward. The occasion of death has arisen. Life rises easily and sweetly to meet it. There is no shock, there is no pang, there is no struggle. To die is utterly natural, and we drift out of the world as we drifted into it, like a leaf upon the deep and gentle current of God's love.

#### WORK FOR LITTLE HANDS.

BY MRS. M. E. SANGSTER.

In our loving care for the dear children we are sometimes very selfish. It is easier for us to do everything ourselves than to set them tasks and see that they are carried out, so they grow up, enjoying their homes only in part and failing to get from them the good they might give.

Quite early little hands may learn lessons of helpfulness. If pegs and shelves be placed within reach they will invite the children to put away their outer garments when coming indoors, not troubling the mother or nurse to do this. Children in their own interests should be taught to put playthings and school-books in order when they leave them, the grace of picking up having much to do with the grace of keeping up in the ordering of a home. Boys from seven to twelve should have their small daily duties appointed, some share in the outdoor work, errands or weeding or watering plants, whatever the mother appoints. If the work is done well let the little workman be praised and rewarded.

A father said to me lately that he feared to praise his children lest they should become vain, and that he thought fault finding acted as an incentive. In most cases I cannot but feel sure it is otherwise. The word of praise when earned should be given, and that without stint. To our latest day we enjoy cordial appreciation and are the stronger for it, and on sensitive natures blame falls like a chilling frost. Happy children are usually good children, and,

granting that their tasks are not too heavy, the sun was blazing with midday fervor, busy children are apt to be happy. Helping mother makes little faces very bright, little hearts very buoyant.

The balances of justice should be firmly held in the home, and an older child should not be unduly charged with the care of those who are younger, nor should a fragile little one, whose invalidism makes him illtempered and fretful, be altogether excused because of feeble health. Little hands may not do very much, but give them the pleasure of doing something, and beware of the coddling and undue sympathy which makes a poor little harassed being so cross and irritable that only home people can endure him.

It requires so much tact and wisdom and patience to bring up children that our looking back is always sorrowful, we see so many mistakes. Young parents insist on much discipline, so that they are in danger of overlooking the main object of discipline -not that their children shall be marvels of obedience and good behavior, but that they shall be properly started on the road to maturity. Equally the mother, anxious that her little one's days shall be all sunshine, passes lightly over grave faults, thinking the child will drop them herself by and by. One needs, so delicate is the task, so great the responsibility, always to have one hand in God's hand while bringing up children.

I once asked Mrs. Louise Parsons Hop kins-whose lamented death at Newburyport in May left her countrywomen poorer what she considered essentials in the training of childhood. Mrs. Hopkins was a mother, most successful in her own home, and as supervisor of the Boston public schools had had wide experience. Her answer to me was swift and practical. "Children need freedom and sympathy," she said. You catch her meaning? Freedom to expand, to develop, to grow in their own way; sympathy with their intentions, their efforts, their blunders, their disappointments. Can we give them both? Dear little hands that must grasp so many rough strands in the rope, so often drop the flowers you gather, so many a time be clenched in sorrow before the long day is done, we who love you will do our best to guide you aright in the beginning!

#### MRS. MACOMBER'S PLOT.

BY HELEN MARSHALL NORTH.

Mrs. Macomber surveyed a great basketful of cut flowers just gathered from her pretty garden with a sigh of satisfaction.

"Those feverfews are the doublest ones in town, I guess, and a beautiful white. And those white roses ain't a speck of color about them, just clear and pale, and they do look beautiful with the green. Say what you please, no 'sturtiums nor red geraniums nor sweet peas shall go on my plot, and I don't see how folks with any taste can submit to it. Lawyer Harmon's wife has planted a yellow rose on hers, and Mrs. Salathiel Brown has a border of pink moss; but nothing but white shall grow on mine, nor be put there, neither. I suppose Minta Sterns never knew who threw her dish of forget-me nots over the cemetery fence, but I have started out to keep that plot in white, and I don't care who puts anything different on it. It can't stay there and that is all there is of it."

The morning was one of the hottest of an unusually warm season. At nine o'clock

and all the thrifty neighbors on the broad, old fashioned street were hastening through their necessary household tasks and, one by one, coming out to their cool porches for rest and refreshment.

"It is really a pitiful sight, is it not, mother," said young Mrs. Dane, as she stood under the woodbine of their shaded doorway and looked over to Mrs. Macomber's. "With the thermometer at ninety in the shade, on a morning when only the young and vigorous should be out, Mrs. Macomber is taking a great basketful of flowers up to-'her plot.' Sometimes I wonder if Archer wouldn't be better pleased if she never remembered his grave and devoted her time to those poor, neglected children of his."

"Judge not," said the gentle old mother, sitting calmly with folded hands and un-seeing eyes. "Archer was very dear to his mother, and she a widow."

But farther down the street, as poor, restless Mrs. Macomber, in a warm black gown, toiled painfully on toward the cemetery with the well loaded, fragrant burden, there were other critics, younger and less gentle. And as she turned the corner, from behind closely drawn blinds the widowed mother heard snatches of a conversation that made her cheeks glow with an added fervor.

"That is the one thing that she thinks of," said young Violet Rue, in her pretty white wrapper, sitting in a cool, wicker chair, "decorating Archer's grave. Last Sunday she asked me, in such a supercilious way, if we weren't forgetting our mother. She hadn't seen any flowers on our plot lately, and we all seemed to be having a pretty good time. I just told her that we didn't have to go to her grave to bring our mother to mind; that she was never for gotten, and that thoughts of her were right in the midst of our everyday living. And that she was far too sensible to wish that we should risk our health by carrying perishable flowers to the cemetery to wither and die in such extreme heat as this. Perhaps it was rude of me, but she was very aggravating."

"You might have added an argument or two to your reply," suggested sister Sue. "The way Archer's four little children are growing up is a shame to the community. The mother does nothing but sit in her room and nurse her grief. She was always weak and inefficient and takes her sorrow just as selfishly as one might expect that she would, with no thought of any bereavement or loss beyond her own. The children are bright and pretty and with a little attention would be delightful, but as soon as they come into the house, from school or play, the mother says: 'O, go away, go away! I don't care where you go, but don't trouble me!' And they scatter here and there, wherever any one will take them in. The youngest boy spends most of his time at the stables, talking with the rough men, and the little fellow is actually learning to use profane words."

At this point in the conversation Mrs. Macomber set her basket down and boldly halted in front of the window and listened. while the girls went on.

"And that sweet little Ruth, Archer's pet, is growing so bold and hoydenish, and the home is so gloomy, with all sorts of preserved relics of the funeral and death scattered about, and the mother and grandmother are so absorbed in their grief and 'the plot' that they are no company for children who ought to be happy."

"Well, Archer's grave is certainly beautifully cared for," said Violet. "Give the devil his due, you know."

Mrs. Macomber picked up her basket in anger and moved on a little, but thought better of it.

"The grave is an altar of sacrifice," said Sue, solemnly, "and on it are heaped up the happiness and the eternal welfare of four nice children, the health of two women -for Mrs. Macomber is not strong, and the long walk and the constant setting out, weeding and general care of the plot wears on her-and the comforts of religion."

"But it is a part of her religion to care for the dead," said Violet. "To her it is a comfort."

"According to my way of thinking," said her sister, "there is more religion in thinking of the spiritual part of the friends that have gone on and dwelling on their present state of fruition than in forging chains that bind us to the old material life. Archer is not in that grave, and his mother knows it. but she acts as if his immortal soul were buried there forever. Don't you remember that poor old lady in Ayrtoun who spent all her days at the grave of her only daughter and finally died there? You may call it affection, but to me it seems like utter selfishness. It is making of our own sorrow a cloud to shut out the sunlight from our own lives and from those nearest to us. Can any of us believe that any bereavement is more constantly remembered than that which came to us a year ago, girls," added Sue, softly, and glancing at the picture of a sweet, motherly face before which a vase of violets was sending out fragrance. "But we know what mother wishes us to do and we believe that she is not in the grave, but alive as much as we are, and far happier."

The stout black figure, bearing its burden of flowers, moved on slowly down the street, realizing the rudeness of listening to what was not intended for her ears, but thankful for the sharp lesson and the revelation of an unsuspected mistake. The beautiful white flowers were gently placed in glasses of fresh water, and the pretty, quiet little plot under the trees, where the mother had laid away one dearer than her life, was carefully freed from every bit of loose leafage.

"It isn't that I love you any less," said the mother, aloud, as the tears rained down her worn cheeks, "and I hope you won't miss the flowers if I don't come here quite so often, Archer."

But as she turned away some ministering angel whispered in her ear, "Lovest thou me? Feed my lambs." And the mother was comforted.

Miss R. was telling her Sunday school class of small boys about the Shut-in Society, whose members are persons confined with illness to their beds or rooms.

"Whom can we think of," said she, "that would have had great sympathy for these that are so shut in?"

"I know," said a little boy. "Some one in

the Bible, ain't it, teacher?"
"Yes, and who, Johnnie?"

"Jonah," was the spirited answer

-Selected.

A poor man saved by thee shall make thee rich A sick man helped by thee shall make thee str Thou shalt thyself be served by every lease Of service thou hast rendered.

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#### Closet and Altar

Do not think of how little you have to bring God but of how much he wants to give you

Now, O man, cease a little from thy work, withdraw thyself for a while from thy stormy thoughts, forget thy weary and bur densome struggling, give thyself for a time to God and rest calmly in him. Leave all around thee, where God is not and where thou wilt find no help from him. Go into the inner chamber of thy heart and shut the door behind thee. Say then with thy whole heart: "I seek thy face, O Lord; teach thou me how and where I should seek thee and where and how I shall find thee."-St. Anselm.

Let come what will-even death. Only be at peace with self; live in the presence of God, in communion with him, and leave the guidance of existence to those universal powers against whom thou canst do nothing .- Amiel.

Sometimes we are greatly helped to peace by discovering how short is the time for burden bearing. This flower of rarest comfort is gathered in the valley of the shadow of death. It was one thought of Jesus in his last sermon. There are golden hours spent under the light of the world to come, brooded over by the hope of the resurrection from the dead. The most importunate of worldly cares shrinks into nothing by a graveside. How little the day's trouble would seem if we only knew how near was the end of all trouble!-W. R. Nicoll.

The best will is our Father's will. And we may rest there calm and still: O, make it hour by hour thine own, And wish for naught but that alone Which pleases God.

What most would profit us he knows, And ne'er denies aught good to those Who with their utmost strength pursue The right, and only care to do What pleases God.

If this be so then, world, from me Keep, if thou wilt, what pleases thee. thou, my soul, be well content With God, and all things he hath sent, As pleases God.

There is but one way in which God should be loved, and that is to take no step except with him and for him, and to follow with a generous self-abandonment everything which he requires.

Most merciful Father, be pleased to give us this day high thoughts of God and Christ and truth and drive from us everything that is evil. We would think of the fair land towards which thou art leading us. where many friends are wait= ing for us, where the flowers never die, where the service never wearies. This life is full of toil and care and disap= pointment, but in thy beaven we shall find rest and joy. In the joy of this assurance we go forward in duty, in suffering and in all the work of life. We now put our bands in thine and rest our souls in God's eternal peace. Gen= tle Jesus, may we walk with thee all the day; then shall the wilderness be as a garden and the parched land as a pool of water and the coming eventide will bring us a tender benediction. Amen.

## Mothers in Council.

"WE NEVER THOUGHT."

In The Congregationalist for Aug. 15, Miss Grace H. Dodge spoke of an attempt by the principal of a New York grammar school to establish a community of interest between teachers and mothers. The account closed with this response from the latter: "We never thought of these things."

How shall the great mass of mothers, who have taken upon themselves the responsibilities of motherhood with scarcely a serious thought, be brought to think, to understand and to reverence their relations to the unformed souls of their children? The large majority of the class referred to would not attend "mothers' meetings" if such meetings were held for them. Perhaps the most of them never see a religious paper in which "mothers' councils" are held. Thousands of them never enter a church and are therefore practically without a pastor. agency can be brought to bear upon such as these whereby they may be led to realize something of the sacredness, the responsibility and the power of their office?

Miss Dodge's article has opened a new vista of hope. If teachers will regard their calling from her noble point of view, and will en deavor to get en rapport with mothers, there is hope for the future, and her suggestion may prove a simple but effective method of reach ing a class which has sometimes seemed to be beyond reach. But one longs to add that special pains should be taken to reach the mothers of very young children. Nor should the fathers be overlooked in such a "cam-

paign of education."

The writer not long ago ventured to speak a word of suggestion to one of these mothers who "never thought" and who was a fellowtraveler on a steamer on the great lakes. The day was one of intense and trying heat, which became almost unbearable during the two hours while the steamer was in dock at one of her stopping places. The languid passengers sought the coolest places upon the vessel, where they might escape the blistering winds blowing over the hot tiles and pavements of the city. A little fellow, just old enough to have become quite steady upon his legs, made a miscalculation in passing over the low threshold of the saloon and fell sprawling upon the uncarpeted floor of the passageway. The enforced position evidently awakened some sudden reminiscence of the days when he used to creep, and, finding here a fresh source of amusement, he began to practice the forgotten pastime. Instantly he was violently caught up and set upon his feet with no gentle hand. First one tiny hand and then the other were vigorously and revengefully slapped, and as the child turned away to seek new amusements he was on his way with a parting push and blow upon his back. Later his restless wanderings led him to my side, and a trifling incident afforded opportunity for the suggestion that such small children need the most tender and affectionate care and treatment.

The incident is homely and common but, for that very reason, it illustrates the need of effort in behalf of the mothers of our future citizens. Teachers may do much to awaken thought, and might not the churches do more than they have done? We have special days of prayer for colleges, etc.; might there not be a day of special prayer for American

#### HOW WE TREAT OUR BEST FRIENDS.

"Children should be taught regard for the personality of a book, should be made to understand that it is not to be lightly tossed about, left lying face downward and open, treated with contempt." This sentence from a recent contribution of Mrs. Sangster's to The Congregationalist arrested my attention and suggested the question why more is not written on the proper treatment of books.

Who has not seen them crushed and broken to force them to lie submissively open on music rack, desk and table? It is not seldom that one sees the thoughtless reader or singer double his book back till cover meets cover. and the indignation at the way that pupils at school use the free text-books furnished by the public money is beyond the power of words to express.

I confess great admiration for that genuine old book lover, Leigh Hunt, who says: " How natural it was in Charles Lamb to give a kiss to an old folio, as I once saw him do to Chap-man's Homer." We may be sure that neither he nor Sir Walter Scott ever broke the back of his Chaucer, Spencer or Theocritus to force it to lie open, neither will any book lover of 1895 maltreat his Church Hymnal, Shakespeare, Dickens, Thackeray, By the Bonnie Brier Bush, or any other book, especially as all excuse for such treatment is removed by the fact that at the bookstores are to be found inexpensive appliances for holding books open without injury to most delicate leaves and binding.

#### TOPICS FOR MOTHERS' MEETINGS.

Many Christian mothers, as they begin to plan the season's work, are inquiring what topics are the most important to be discussed at the mothers' meetings. From a list published during the last two years by ladies in the church at Winchester we select half a dozen that may prove suggestive, and we shall be glad to make this department of the paper a bureau of exchange for methods as well as subjects:

Mother Brooding, Girls and Boys in Their Teens. Mother Producing, Girls and Boys in Their Feels.
Playmates
How to Instill Reverence and Courtesy into the
linds of Our Children.
The Value of Table Talk.
Praying with Our Children.
Deceiving Children.

#### REGULAR HABITS.

As an offset to the wayward tendencies of a high-spirited child nothing is better than perfect regularity of life. Not only should meals and sleep be the subject of rule, but every pursuit ought, as far as possible, to have its special hour. This regularity compels a certain poise and self-possession and lessens the disposition toward excitement. But with this training in good health must go a sufficient variety in occupation to prevent the dreadful weariness that attacks an active child when his surroundings are distastefully quiet. Cheerful conversation and simple social enjoyments are the more necessary when we are aiming to bring emotional natures under control. Monotony is often the mother of mischief, therefore give the child his quota of rational pleasures at seasonable times

F. H. W.

#### THE BEST EDUCATION.

As the school year opens it is encouraging to see how much real interest is evinced by parents in all discussions that bear upon methods of education. One mother writes:

The best education we can give a child is to imbue in him a taste for knowledge. His interest should not be exhausted, his memory should not be wearied. As men and women look back upon their schooldays they are apt to regret that their education was not better suited to their subsequent pursuits and duties. A teacher is not a prophet; he cannot often tell what will be most useful to his pupils, and for this reason a large margin should be left for individual energy to work in. A variety of subjects ought to be taught, and there is a grave objection to confining the learner to one or two particular branches, such as classics or mathematics. teaching," observes a man of science, "fills a youth with knowledge, but tends to satiate his appetite for more." That schooling is best which makes the pupil eager to learn

#### AT OHUROH.

BY GRACE TARBELL SPEAR.

A little man, though scarcely three,
With head erect, too proud to smile,
Mamma's own escort, gallantly
Kept close beside her up the aisle.

With gravity his seat he took,
As fitted one in serious mood,
While every movement, every look,
Bespoke the gentle knight and good.

He listened to the organ's roll, And when the preacher gravely said: "Now let as pray!" this upright soul With reverence bowed his golden head.

But low and lower still it bent,
Till, 'gainst mamma's soft satin gown,
With murmurings of sweet content,
A sleepy boy had cuddled down.

And church and choir had vanished quite, While o'er him smiled the sunny skies, The trees with cherry blooms were white And gayly flashed the butterflies.

A little bird flew overhead
And sang a song to bim alone.
"Wake, darling, wake!" was what it said,
In such a dear, familiar tone.

'Twas thus mamma from slumberland
Brought back the traveler with a smile,
Theu, clasping close the tiny hand,
She led her baby down the aisle.

## SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.\*

LESSON FOR SEPT. 22. JOSHUA RENEWING THE COVENANT. JOSH. 24: 14-25.

BY MES. CLARA SMITH COLTON, PATCHOGUE, N. Y.

The children of Israel had fought seven years with the people of Canaan in order to take the land for their own as God had said they could do. Joshua, the brave leader who always obeyed God, had led them to victory every time, and now they could call the Promised Land their own. Joshua was now an old man and he knew that he could not live much longer.

All the people with their rich kings who lived round about the children of Israel were idol worshipers. They would rather serve idols than serve God, because in serving idols there were no laws telling them to give up bad actions and words for pure thoughts and good deeds. They were not taught to do good to others instead of being selfish. This way of seeking their own pleasure was the choice of the idol worshipers, but it was a very foolish choice for it led to all kinds of sin and unhappiness. (Explain to children some of the horrible practices of idolatry, e.g., putting dear little babies in the red hot arms of a great metal idol with a fire inside of it and calling this a holy sacrifice.)

Joshua knew how terribly wicked idol worship was and that the children of Israel might be weak enough to be led into it as some of them had been at different times; so he wisely made up his mind to have a long, earnest talk with them about their duty to God and the trouble that sin will bring. Joshua had all the people come together on the beautiful slopes of the "twin mountains" Ebal and Gerizim. (Show on map.) It was quiet there and the air is so clear that the voice of one speaking can be heard a long distance. Joshua led the people to remember all that God had done for them since their nation began with the one good man, Abra-Read Josh. 24: 1-14 and make the "Pillars of the Patriarchs" to illustrate the growth of the children of Israel which Joshua reviews in this chapter. (The Pillars are part of the Bible Time Ladder, for which write to the author.)

Then Joshua makes them understand first that God wants no unwilling followers. He leaves each one free to choose the right and happy way or the wrong way, which any one can see must end in great sorrow and punishment. He makes the right way so plain that no one can be mistaken, and those who do choose the wrong way let themselves be made blind by sin or they could not do it.

Second, God wants whole-hearted followers. What would soldiers have been worth in our wars for freedom in this country if they had not believed fully in the side they were on? In the third place, Joshua reminded the people of the just punfshments which will surely come upon those who think they can serve God lightly. Joshua says, "You cannot please god too." This is what verses 18 and 19 mean. Joshua is so anxious for the people to understand that they must be sure that they will serve God faithfully that he leads them to promise three times; but first he says plainly that anyway he and his family will serve God [vs. 15, 16, 21, 24].

Then Joshua calls to the people's minds three things as signs or witnesses of their promises. The first was their spoken vows, which all had heard; second, the written covenant; and third, the great stone set up under an oak tree [vs. 25, 26]. The pledge of the Christian Endeavor Society and vows taken upon joining the church may be used to illustrate the meaning of covenant.

After full explanation and application of its petition to daily needs the little prayer given below may be taken as a covenant to be made with God each morning:

Dear Jesus, I ask thee to belp me this day To honor my parents and quickly obey. To be parient and loving in all that I do; To be thankful for blessings every day new; To keep my heart pure and fit for God's slight; To be brave to say "no" to what is not right.

Occupations for hands. Let each child make a large heart, eight or ten inches across, from cardboard. Patterns can be given them or directions (a heart is easily drawn from a circle as a foundation). A rainbow may be made at the top of each heart to suggest a covenant with God. Let the children print or write the little covenant prayer on the hearts, which may then be hung in their rooms where they will see them the first thing in the morning when they wake.

#### HOUSEWORK AS AN EXERCISE.

To keep the complexion and spirits good, to preserve grace, strength and agility of motion, there is no gymnasium so valuable, no exercise more beneficial in result than sweeping, dusting, making beds, washing dishes and the polishing of brass and silver. One year of such muscular effort within doors, together with regular exercise in

open air, will do more for a woman's complexion than all the lotions and pomades that were ever invented. Perhaps the reason why housework does so much more for women than games is the fact that exercise which is immediately productive cheers the spirit. It gives women the courage to go on living, and makes things seem really worth while.—Medical Record.

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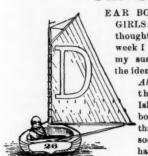
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### The Conversation Corner.



thought when last week I mentioned my suspicion of the identity of our

Alphabet and the Clark's Island sailboat, "26," that we so soon should have proof of its correct-

ness. D. F. must have some accomplice in the office who sent an extract from my "copy" to him on the shore, for on his return to town he sent me the above cut, evidently showing that he (and Capt. Myles?) went immediately to Clark's Island and arranged with Mr. Watson (of that well-known family which has lived on the island for two hundred years) to get control of the boat again. At any rate, there is the new name on the stern, and there is the old sail which I thought I saw stowed away on the beams in D. F.'s cabin the day we spent there with our mysterious host of the bird stew. The vigorous old captain must have gone into service at once, for here is a letter from that part of the coast:

CHATHAM, MASS.

Dear Mr. Martin: Last year at this time I was in western Massachusetts, and this year I am out on the elbow of Cape Cod. It takes a long time to get here from Boston. We started at one o'clock and arrived here at half-past four. I am having a good time. I go in bathing most every day. One day I went to ride and saw the oldest house in Chatham, an old grist-mill a hundred years old, and went across a very old bridge which has a draw. Then I went into one of the lighthouses and climbed to the top and saw the light and was told all about it by the keeper. There are two lights near together which are new, and another which is more ancient. The light which I went into could be seen fourteen miles on the water.

CARL P. CHATHAM, MASS.

The third lighthouse was, perhaps, that on Monomoy Point. I hope Carl went there, for I think it was the place where the Mayflower Pilgrims got into "perilous shoals and breakers," so that they bore up and sailed northward, reaching Cape Cod Harbor, instead of going on to the Dutch settlements on the Hudson River. The famous Pollock Rip light-ship was not there then to help them, but the Rip was there to hinder them! It was in Chatham Harbor - then called "Manamoicke" or Monamoy-that Governor Bradford's party anchored when in 1622 he went around the cape in search of corn. They got "eight hogsheads" of it, but there poor Squantum, their pilot and interpreter, died, so that they returned to Plymouth. These and other historical matters Carl must take note of while on the ground.

From the region of the Berkshire Hills comes a poetical story of a vacation company and a child's birthday:

y and a child's offitnay:

O the short and transient summer,
O the bright and joyous summer;
Ever fatter, ever fatter,
Grew our well fed summer boarders,
Ever browner, ever browner,
Tanned the skin on hands and faces;
Day by day in quick succession
Pleasures came both rich and varied,
Fishing, driving, merry music,
Children's games and old folks' gabble,
Till there came the day of all days,
Day of little Gladys' birthday—

[That's all right-I have read it through and they had a jolly time, but I cannot print it even if Mr. Hiawatha himself wrote it, for I must leave room for the rest of

EAR BOYS AND Mr. Martin's "notes" which were left out GIRLS: I little in order to admit my spacious house last week. I guess you will see where they fit in,-D, F.1

Clark's Island doubtless looked far more attractive to us on this summer day than to the Pilgrims on that wild December night when they came so near being wrecked on its shore. An immense bowlder stands in the middle of the island, on which have been cut the words: On the Sabbath Day wee rested. The next day they landed on Plymouth Rock.

I went to Plymouth, too, not by shallop but by a conveyance which the men of 1620 did not dream would ever rush around that wild shore. One day is, of course, not long enough to see Plymouth thoroughly, but it gave time to stand once more beside the old rock, so precious that two boys from New Jersey were trying to find even a grain of sand to carry home from it; to walk up "the first street in America" to Burial Hill, where Myles Standish planted his fort; to meet on the street the successor of Elder Brewster, for on his meeting house is inscribed: "Church of the Pilgrimage, originating in Scrooby, England, 1602, and perpetuating the Faith of the Pilgrims"; to go out to the "National Monument to the Fore fathers, erected by a grateful people," with its statue of Faith looking grandly out into the future; and still to have two hours for Pilgrim Hall, with its treasures of the past, such as Peregrine White's cradle, Captain Standish's sword and his little daughter's precious sampler:

Lorea Standish is my name. Lord, guide my heart that I may do thy will.

Another day was spent in Marshfield, which, like Duxbury, holds many historic sites and traditions. A friend there took me to the homestead of Peregrine Whitevou all know about him-who has nearly as many descendants in the land as John Alden, and of whom it was said at the time of his death, in 1704, that he was "of a comely aspect to the last." We drank out of his well in the shed, saw where he planted his famous apple tree and were taken by a little girl to a curious bubbling spring near by. It is a remarkable fact about him that when he was seventy seven years old he publicly confessed Christ as his Saviour, the minister preaching from Matt. 20: 6, 7 -what was the application of that text?

Another place of interest there is the home of Daniel Webster near the sea. His mansion was burned several years ago and a little "office" only remains of the buildings of his day. On the fine estate, occupied by a Boston gentleman, is the ancient Winslow burying ground" on a sightly hill. Here are said to be buried the first white child born in New England, the first mother, the first bride, the first native governor and the greatest statesman. I could not find the graves of Peregrine White or Susanna White Winslow, but stood by the tombstone of "The Honble Josiah Winslow, Gou'r of New Plymouth," and—in a separate inclosure—that of Daniel Webster. The epitaph written by the greatest American statesman for himself agrees with the testimony, made when an old man, of the first child of the land:

"Lord, I believe, help thou my unbelief."
. . . The gospel of Jesus Christ must be a
divine reality.

Mr. Martin



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### The Sunday School

LESSON FOR SEPT. 22. Josh. 24: 14-25. JOSHUA RENEWING THE COVENANT.

BY REV. A. E. DUNNING, D.D.

The last recorded act of Israel's great leader in the conquest of the promised land was to make the people feel afresh the goodness of God who gave the land to them and their obligation to him. In the heart of the country stands Nablous, the ancient Shechem. It is in the midst of the one narrow pass between the mountains leading from the Jordan valley to the Mediterranean Sea. On the south stands Gerizim, on the north, about 400 feet higher, Ebal. The voice of one speaking on the slope of either mountain can be heard across the valley on the other. Here, twentyfive years before, Joshua had written the law of Moses on a stone altar and read it aloud to all the people [Josh. 8: 30-35]. But idolatry had been creeping into the nation. The old ido!s of Chaldea and of Egypt, the idols of the people whom they had conquered in Palestime, had been set up in their houses and Joshua foresaw that unless they were abolished the nation would fall into ruin. With this sharp challenge to the gathered tribes, be again set before them the law of Jehovah and bade them choose between him and their

There is hardly a scene in the early history of Israel so rich as this in suggestion to every one who acknowledges any relations with God. Every disciple of Christ has had a beginning of his discipleship—a time when he chose, against other attractions, to follow the Lord and him alone. But many who have once chosen God come to places where the alternative offered leads them to severer struggles than at the beginning of their Christian life. Whether the summons, "Choose you this day whom ye will serve," is heeded for the first time or is calling to a renewal of the covenant made long since, the conditions, the steps to be taken and the acts of God which will follow are the same. Here appear:

I. The obstacles to making the choice. Joshua plainly pointed them out. He said, "Ye cannot serve the Lord." Yet he had just said for himself and his household, "We vill serve the Lord." Evidently, then, the cannot referred to their will, not to their ability. Men cannot choose God:

1. Because God is supreme. To maintain right relations with our neighbors helps the Christian aim, but is no substitute for it. Men who do not profess to serve God justify themselves by claiming that they observe the Golden Rule. But no one does to others as he ought to wish to have them do to him who stops short of whole-souled devotion to God. Right living is doing right toward men because that is obedience to God's will.

2. Because God is holy. To serve him is to renounce sin at once and wholly. The dishonest, licentious or profane man must instantly break loose, not only from his sins, but from the associations connected with them. One cannot keep an idol in his closet and, leaving it behind, worship God in the church. A man prominent in political life once unconsciously repeated to me almost the very words of Joshua. He said, "I know I ought to be a Christian, but I cannot now. I am involved in business and political schemes which Christians do not approve, and I am pledged to work with men who are bound to carry them through." He felt that he could not break with his associations, though be knew they bound him to wrong. Such a position is soul destroying. I am glad to record that he afterward did break with them, openly gave himself to God, and came a long journey to tell me of it. God will never tolerate a rival. There at Shechem the people had to choose between the gods of Mesopotamia, Egypt and the Amorites on the one hand, and Joshua on the other. Here in our places we have to make the same choice. "Ye cannot

serve God and Manmon." Those who worship themselves, their families, position, possessions, business or pleasure, cannot worship God. Either he is first in their thoughts or he is not with them at all.

3. Because he will not tolerate any return to sinful habits. The Israelites had not renounced their choice of God twenty-five years before. They were formally holding on to it while they adopted idols also. But, if men do that, they invoke ruin on themselves. "He will turn and do you evil, and consume you, after that he hath done you good." To choose God without putting away every idol is to put one's self in great danger, and to choose him is to choose his people, to covenant with him openly, to take the honor of his name.

Christ tests and measures those who offer themselves for service. To the Syrian mother who sought healing for her child he said, "It is not meet to take the children's bread and cast it to the dogs." To the scribe who proposed to follow him he said, "The foxes have holes and the birds of the heaven have nests; but the Son of Man hath not where to lay his head." He offers no spoils for service. Those who do not see rewards in service he rejects.

II. The choice made. Joshua was not driving the people away from God. He was only leading them to avoid mistakes. He showed them the way to make the choice:

1. To commit themselves wholly to the Lord. That is not a step to be hastily taken. One who would choose the Lord needs to study the righteousness of law, the majesty of justice, the sinfulness of sin and the awful ruin it has wrought. Dullness of conscience, as well as strength of faith, may lead men to think they have assurance of pardon. No one sees Christ as a great Saviour till he sees himself a great sinner.

2. To renounce every evil choice. "Now, therefore, put away the strange gods which are among you." When one who has chosen Jehovah finds a strange god in his heart, the memory of his choice witnesses against him. The word of God which he accepts as his guide witnesses against him. His own judgment witnesses against him. We are summoned now to look anew at the claims of Jehovah and the claims of other gods. If we are trying to divide our worship we witness against ourselves. The noble character acknowledges the testimony, and advances deliberately with self-distrust, but with holy reliance on God, to his service and destroys his idols. Our very manhood depends on our doing this.

III. The choice sanctioned. When the whole matter had been fully considered by the people and their choice intelligently and deliberately reaffirmed, then Joshua brought to them in God's name:

1. A covenant. When with all our hearts we say, "The Lord our God will we serve and unto his voice will we hearken," then God says to us, "I will receive you and will be to you a Father, and ye shall be to me sons and daughters." Then, though memory and conscience witness against us, the Holy Spirit in our hearts witnesses for us. "As many as are led by the Spirit of Ged, these are sons of God."

2. A written statute. Joshua wrote the words we are studying as an assurance to after generations that God's covenant is genuine. The Bible is a precious gift. It contains the covenant written and signed by God.

3. The monument of testimony. To the written statute Joshua added the great stone by the sanctuary. It was to stand as a reminder that they had entered into the covenant. But it was not alone. Altars and pillars were multiplying in the new land that had been given to them, pleading their faithfulness to the promises they had made. Every event in our history in which God has fulfilled his promises to us, and every place with which the event is associated, is such a

monument to us, testifying that, under all circumstances, it is safe of our own free choice to trust ourselves to God, and that nothing else is safe. One may choose destruction, and the loss is his own. But he may, of his own free will, choose God now. We must choose. All history and experience are saying to us, Put away your idols and choose God.

#### THE OHUROH PRAYER MEETING.

Topic for Sept. 15-21. Overcoming Besetting Sins. Rom. 7: 14-25; Heb. 12: 1, 2.

Their special dangers. Are they more excusable than others? How to conquer them. (See prayer meeting editorial.)

#### Y. P. S. O. E. PRAYER MEETING.

Topic, Sept. 22-28. Our Christian Endeavor Pledge—Its Joys, Its Requirements. Eccl. 5: 1-7.

It is worth while to read or repeat this pledge once in a while slowly and reflectively. We may know it by heart and with others we may have repeated it publicly more than once, yet we may not have comprehended fully its meaning. What does it require? To what do Christian Endeavorers pledge themselves?

To simple, humble trust in Jesus Christ as our Lord and the source of our strength; to entire subordination to his will in regulating our lives both in general and in detail; to the support of his church on earth and to co-operation with other Christians; and to open confession and active service in the special lines afforded by the society.

Now there is nothing strikingly new or startling in these requirements. The joy which the loyal Endeavorer experiences is due to another cause than novelty. It is due chiefly to the consciousness that one is earnestly and systematically realizing to one's self and demonstrating to others the power of gosper religion, and of doing this in an enthusiastic fellowship, that of a host of companions. Our joy is composite. We know the joy of consecration, of zeal, of regularity in service, of strong faith, and of ardent sympathy and sturdy co-operation.

Moreover, our joy is that of success. Under divine guidance we have seen the Endeavor banner carried round the world. Its helpful value in church and state is acknowledged in nearly or quite every land. We know that our hopes are being fulfilled, our prayers answered, and the desire of our Redeemer and Commander is being accomplished.

## PROGRESS OF THE KINGDOM.

Miss Child's Foreign Trip. We anticipate with pleasure the opportunity of seeing the foreign mission field through the eyes of officials connected with the home department of our foreign boards who are to visit the East during the next few months, and we shall welcome with special interest the reports of our work which Miss A. B. Child will send to the Woman's Board. Accompanied by her sister she will sail in the Genoa steamer Sept. 28, and make her way first to Bombay. They plan to remain in India from two to three months, visiting the stations of our own Board as well as those of other societies as far as practicable. Here they will probably meet Mrs. Joseph Cook fresh from her tour among the Japan missions. If present plans are carried out a trip to Ceylon will follow and then Miss Child will go to China, visiting, if possible, our North China Mission, and going from thence to Japan. She will probably be absent from home about nine months. Of course Life and Light is to be enriched by foreign letters from its editor, greatly adding to its value and attractiveness during the coming year. Miss Child's contributions will, as far as possible, bear upon

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the monthly topics for missionary meetings which appear in that magazine. It is easy to imagine the joylul reception which will meet their home secretary from missionaries of the Woman's Board in the East, while after her devoted service of twenty-five years in the home work Miss Child finds the desire of her heart satisfied in this tour abroad.

Responsive Japanese. Rev. S. S. White of Okayama has been making some evangelistic tours on his bicycle through rural districts in Japan, and testifies both in The Missionary Herald and in private letters to the cordial treatment which he received and the great opportunity for Christian effort among the villages in the province of which Tsuyama is the capital. There are only two Kumiai churches in the entire province, with one man for each church, while no other denomination is represented. Describing his tour in a recent communication, he writes: "We visited ten different places at distances from Tsuyama varying from five to thirty miles, and in four different directions. In five of these places there were no Christians, and in five others it was the first time a Christian preaching service had ever been held. The audiences ranged from 100 to 500, the latter being in a town of about 2,000 inhabitants, where we hired a hall generally used as a theater or for other entertainments. At another place, where there is a spring, much frequented, we also hired a good-sized hall. In two cases the meetings were held in a private house, the first time at a copper mine, where there are about 100 workmen." In closing, Mr. White says earnestly: "There are those who talk of there being no longer any need for missionaries in Japan, but if such persons could have a personal experience of a province like this which is waiting and calling for workers, and where they can labor with good results for ten or fifteen years to come, I think all such talk would speedily stop."

#### THE WORLD AROUND.

The Maoris and Temperance. At a recent sitting of the Maori Parliament in Rotorna Rev. E. Walker of the New Zealand Alliance addressed the chiefs and other representative natives on the drink question as it affects the Maori race. Several chiefs indorsed his statements, and subsequently a Maori exclaimed, amid the applause of the assembly, "Draw up a petition and we will all sign it." A petition was then prepared in Maori and signed by thirty chiefs and over sixty others, met from all parts of the colony, which numbers about 30,000 natives. They prayed that the premier and members of the House of Representatives of New Zealand would add to the contemplated licensing bill that no intexicating drink shall be sold or be given to any man of the Maori race in New Zealand, and also that no license be renewed, or any fresh license granted, within a mile of Maori land, in view of the fact that the Maori people have suffered more physical deterioration, diminution in numbers, poverty and demoralization from strong drink and the debaucheries it leads to than from any other cause. There were large committees of Maori women from different tribes and districts fulfilling functions on behalf of the Maori Parliament, and it is gratifying to note that they resolved to indorse the petition of the men by documents to a similar effect, which they drew up for themselves and signed.

A Brazilian Priest Converted. The conversion of a Roman Catholic priest has caused no little commotion in Brazil and its genuineness is apparent as he has left a life position that rendered him a handsome livelihood, and eschewed the titles of count, vicar, commander, etc., to become a humble pastor of a Baptist church. Last November Dr. Honorio Benedicto Ottoni started on a trip to United States, partly on account of his health, partly to study social and religious conditions in this country, to discover the real reason for our prosperity and, if possible, to learn how

he might help to elevate his native land. On the voyage he fell in with a returning Baptist missionary who exerted a strong influence over him. Upon reaching New York he started for California and was delighted with the evidences of prosperity and progress which he saw. The work of the Salvation Army in particular appealed to him and his eyes were opened to the deficiencies and errors of the Roman Church. His allegiance was further weakened by the cold treatment which he received from his bishops in California, and finally he cast off his priest's clothes, returning to New York resolved to be free from the yoke of Rome. There he visited many churches and made the acquaintance of ex-priests Lambert and O'Connor. Upon his return to Babia he was baptized by Rev. Z. C. Taylor of the Baptist Mission and has since been in great demand as a speaker by all denominations.

Summary Judicial Proceedings in Africa. A British ex-missionary named Stokes, who has had a somewhat remarkable career, has been summarily executed in the Congo Free State by Belgian officers, who allege that he was found guilty of selling guns and powder to Arabs and slave-dealers. Students of missions may recall the service which he rendered more than a decade ago as a representative of the Church Missionary Society in Uganda. He was one of the first missionaries sent to the Victoria Nyanza, and was for several years active as a pioneer worker. He had an unusual endowment of executive ability and knew how to win the favor of the natives. Mr. Stokes suddenly left the missionary service, however, and of late years has won a reputation as a shrewd and successful trader. His influence was very great, and it is said to be due to Stokes far more than to any other one man that Mwanga, the fugitive king of Uganda, was able to regain his throne. capture of this trader on an expedition in the bush, his hurried trial by a court martial composed of Belgian subordinate officers, and prompt execution, has called forth a violent discussion, and the Belgian, English, French and German papers are devoting columns daily to the affair. Inquiries are being made in Parliament and by the British public at large concerning the justice of the matter, and there is involved the broader question of the right of the Belgians to govern the Congo Free State.

#### AUTOBIOGRAPHY.

There are two things I really care about—one is the progress of scientific thought, and the other is the bettering of the condition of the masses of the people by bettering them in the way of lifting themselves out of the misery which has hitherto been the lot of the majority of them. Posthumous fame is not particularly attractive to me, but, if I am to be remembered at all, I would rather it should be as "a man who did his best to help the people" than by any other title.—The late Prof. T. Huzley.

For myself, I have become convinced that while the indwelling of God's Spirit, by its transforming power, can alone melt and mellow our hearts so that the selfishness will thaw out and the glow of love replace its arctic cold, the best practical application of a loving heart will come through Christian socialism, co-operation driving out competition, community of goods replacing the wage system, and "all ye are brethren" becoming the watchword of a holier, happier time. When I recite the creed these days it means vastly more to me in every way than it did ten years ago, but no shining sentence in it has gained a brighter glow than the words, "I believe in the communion of saints." I now think that this refers to the purer days of Christ's early church, when, as the New Testament so simply and beautifully says, "They had all things in common." There were then no rich, no poor, but all dwelt together in unity of the

spirit and the bond of peace. I believe this condition of things is as sure to return as Christ is true, and I urge my sister workers everywhere to pray and study much this living question, warm with the love of God and of humanity.—Frances E. Willard.

I believe in the existence of a Creator, and in the beneficence of his design. I believe his law to be just, immutable and universal. And yet I believe in the possibility of miracles, that is, of occurrences beyond my present limited vision, but neither impossible nor uncomformable to the design and the law of his creation. . . . I have passed through many phases of thought, from intense religiousness verging on superstition to occasional skepti-cism, when clouds gathered and bore down upon my spiritual horizon. I have sought consolation in the childlike faith of Arians and Semitics alike, who claim a half-loving, a half fearing kinship with "Our Father Heaven," till roused by the thunder and lightning of Zoroaster's voice waging eternal war on corruption and self-righteousness. I have been subdued by the charity of Buddha, leading to nothingness as the goal of the something that is in me, till again roused by the large charity of Christ, lifting me out of myself and bringing the regenerate life face to face with the Father once more. I have been fascinated by the vitality of Islam and the faith of its intrepid founder. I have dipped into shallower waters, too, running from one or more of these everlasting sources. Some of them have convinced me without satisfying, others have satisfied me without convincing. After all that has been absorbed or as-similated, there is still left a longing to be satisfied, a wold to be filled. Often does my spirit venture into the region of the unknown, perhaps the unknowable, only to return from her search bruised and bleeding. . . . Man is sin-bound; conceived in sin and surrounded by it all his days. Of his own unaided effort he cannot become one with the All-holy. The doctrine of atonement, therefore, comes in as a necessity of the case. It comes in, not only as a token of mercy, but also as an indication of man's kinship with his Maker .- Mr. Behramji M. Malabari, editor of The Indian Spec-

## AMERICANS AS THEY ARE—NOT AS THEY ARE SAID TO BE

The Y. P. S. C. E. convention was so suggestive that editors will write about it for weeks to come. As sensible a post-convention comment as we have noted is that of the Boston Transcript:

To those who know little of this great country of ours, except through the burlesques of literature and the more unjust burlesques of the exceptionally rich, who come to the East and visit Europe, aping the dress and manners of which we are so weary, the revelation of what the great mass of the plain and genuine American people really are, by these splendid types, is an education in good citizenship.

Compare these crowds with those which gather on public occasions in any foreign

Compare these crowds with those which gather on public occasions in any foreign city, and we learn at a glance what the hope and future of our country is. The drinking and disorder, the leering and coquetry between the sexes, the vulgarity and rudeness of an ordinary holiday gathering gave some of us at first an unconscious shrinking from what was coming, in spite of the more crless perfunctory welcome of the press. What have we seen? Clear eyed, ingenuous youth, vestal virgins, sober, deferential men and women, vigorous young citizens, broadbrowed and earnest, raising our tone of morals and manners by their presence and their contact.

Our countrymen from afar have inspired us with new respect for old Boston's local traditions and monuments, for ourselves as the guardians of them, for their inspiring motive, of course, but, above all, for America and Americans.

He that is full of himself goes out of company as wise as he came in. — Whichcote.

#### Literature

THE HITCH IN INTERNATIONAL COPYRIGHT.

The progress of international copyright toward satisfying the expectations of its supporters has been interrupted by a difficulty which has arisen in Canada. The Dominion Parliament, influenced by Canadian printers, passed a bill in 1890 in anticipation of the American act of the following year, which neutralizes the good effect of the International Copyright Act and which, unless overruled, will probably cause the abandonment of international copyright altogether for the present.

Without attempting to describe the Canadian act in detail, we may say that its main purpose is to obtain easy access to the American market for cheap and hastily printed editions of popular books. It abandons the principle of uniform copyright for the British Empire. Registration is required in Capada, which is not in accordance wi h the international copyright law. Publishers are licensed to reproduce an authors' writings without his knowledge and, although it is specified that the printer must pay the author a royalty of ten per cent, on the retail price, there is no guaranty required that this will be done, nor any penalty provided for a failure.

It is a measure as contrary to the interests of English publishers outside of Canada as it is to those of the United States, and it has been met with an intense and unanimous disapproval everywhere but in Canada itself-where, by the way, there are no publishing houses of any such importance or financial responsibility as those in the United States or England. The matter has been taken up in London by the Ministry. The late government endeavored to temporize, but the new government hardly has had time to master the details. Fortunately, Mr. Chamberlain, who is singularly well adapted to master such a problem and to suggest a fair solution, is the official before whom the matter properly has come. He is studying it attentively, and perhaps will be able to suggest an acceptable compromise, although one hardly can see how anything but an absolute overruling of the Canadian act can be satisfactory to the publishing trade.

It is a gratification to know that English authors and publishers are as unanimous as are American in condemnation of the Canadian bill; and it does not seem possible that a copyright law which has been accepted and is being successfully enforced by the United States, England, France, Belgium, Switzerland, Germany, Italy, Portugal, Denmark and all the British colonies, we believe, except Canada, is to be brought to nothing in order that a few publishers in Canada may be able to undersell the rest of the world.

#### BOOK REVIEWS.

RELIGIOUS.

The Religions of India [Ginn & Co. \$2.20], by E. W. Hopkins, Ph. D., is the first of a series of handbooks on The History of Religions, to be edited by Prof. Morris Jastrow, Jr., Ph. D. The author does not attempt to set forth much, if anything, which has not been given to the world before. His purpose is, in his own words, "to reveal the religions of India by causing them to reveal themselves, and to elucidate them by commenting on them as they appear be-

fore the reader, traverse his field of vision and finally leave his sight." That is to say, he has endeavored to set forth what scholars have ascertained and are substantially agreed upon, rather than to make an individual addition to the stock of common information. Of course, therefore, he discusses such subjects as the Rig Veda, Brah manism, Jainism, Buddhism, Modern Hindu Sects, Religious Traits of the Wild Tribes, His material is the result of wide and thorough study; it is well grouped, although not always after the same plan, and, while he does not go much into criticism, his readers cannot fail to gather his impressions, as well as to form their own, from page to page. We regard the volume as of surpassing value in its way, both for its facts and for the comprehensive and well-proportioned view which it affords of the general subject. It contains the meat of many books on the Oriental religions, and is scholarly without being pedantic. The series, if continued as successfully as it has been begun, will be accepted readily as of substantial value.

Dr. B. A. Hinsdale, who has been for many years a prominent educational expert in the West, especially in connection with the University of Michigan, has collected into a book called Jesus as a Teacher and The Making of the New Testament [Christian Publishing Co. \$1.25] two series of studies which he has developed in practical work. Each of them has been printed before in the religious press, and they are worth preserving in a volume. Neither subject is treated in a manner absolutely novel, but each is considered with freshness, force and practical good sense. The book is one which will aid in the imparting of religious truth and which also, we should think, would be read with satisfaction by many laymen for its simple and judicious handling of its material.

The latest volume from Dr. Joseph Parker's work, The People's Bible [Funk & Wagnalls. \$1.50], is also the last. It includes the New Testament, beginning with the book of Ephesians and continuing to the end. The characteristics of the work, of course, are identical with those of the foregoing volumes. There are exposition and interpretation, together with the enforcement of spiritual truth upon the reader; there are prayers, uttered by the author and reported; there are suggestive notes; and the blended brilliancy and tenderness of portions of the author's work will doubtless secure for it many interested readers and students for a long time to

Forty Years in China, or China in Transition [R. H. Woodward Co. \$1.50] is by Rev. R. H. Graves, D. D., who apparently is a Baptist missionary in China from this country. Dr. Graves has not written with a distinctively religious purpose, yet his book is so largely a chronicle of missionary operations and an illustration of the missionary spirit that it fairly belongs among religious volumes. He discusses the present condition of things in China in respect to character, society, education, literature, politics, etc., explains how it has come to be what it is, points out the hindrances to progress, as well as the grounds of hope, and, in a word, he has written a thoughtful and useful, as well as a somewhat interesting account of the Chinese people as they appear to the intelligent foreigner. His book is illustrated freely and well.

STORIES.

Mrs. Lindon W. Bates, the author of Bunch Grass Stories [J. B. Lippincott Co. \$1 25,] has been a resident of the far West, the frontier itself, and has caught thoroughly the spirit of that picturesque and unique portion of our country. She must possess rare powers of perception, as she certainly has unusual descriptive ability; and the eight stories which make up this book are worthy to be ranked with the best work of the kind which has appeared. There are in these chapters humor and pathos, and sometimes tragedy, and always a keen insight into the workings of strikingly different types of mind; and we shall be surprised if the author do not attain to a reputation at once honorable and distin guished.

Another volume from the same publishing house is Florence Warden's A Spoilt Girl [\$1.00]. The reckless and daring improbability of the plot which the author has given us is equal to the reckless and daring character of her heroine and several other personages. The reader will finish the book and will be glad of not having discarded it in disgust at first; for it is as entertaining at last as it is repellent earlier. It is a bright and lively book, containing some strong portrayal of character, and amusing in spite of the hopelessly and absurdly improbable features of its earlier charters.

The Wilful Willoughbys [A. I. Bradley & Co. \$1.25] were an English family who lost their property and had to support themselves, thereby risking the social position which, to most English people, is dearer than life. The story is diversified and entertaining, and all turns out well, and the nobility of the Willoughbys in defying public sentiment and in engaging in honorable occupation for self-support is vindicated. The young people will enjoy the book which, without being distinctively a Sunday school book, may well find a place in Sunday school libraries.

What They Couldn't [Lothrop Publishing Co. \$1.50] is Pansy's latest story. It has several heroes and heroines, most of whom fall duly in love and are becomingly wedded, occasionally having had a narrow escape from marrying the wrong person first. The self-support problem also comes to the surface in this story to some extent, and the beauty of philanthropic and Christian helpfulness and the peril of yielding to temptation are rendered obvious in Pansy's familiar and impressive manner; and, although the book is not without its crudities and even blunders, many young people will find it stimulating to their worthier impulses.

The Deane Girls [A. I. Bradley & Co. \$125], described by Adelaide L. Rouse, also have to make a small income go a long way; and they, too, devise and execute means of self-support, and somewhat more conspicuously than Pansy's heroines. The story is natural and readable, and the success attained is not too ideal to be believed in, while the book has a healthy Christian tone which is not unduly paraded. There is no more love-making in it than in many another Sunday school library book, and, on the whole, we do not hesitate to recommend it for such service.

#### MISCELLANEOUS.

Harper's Book of Facts, compiled by J. H. Willsey and edited by Dr. Charlton T. Lewis, seems to be based upon Haydn's 895

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well-known dictionary of dates. It is an endeavor to extend the usefulness of that work by adding information of other sorts. and it will be conceded to be eminently valuable by every one who examines it. The author has made the history of the Western Hemisphere the more prominent, and the United States, the individual States and the principal cities therein are given large space. The needs or desires of the American public have been studied by including a wider range of facts in literature, science and art than in the earlier book by Haydn, and this large amount of important material is conveniently arranged and is admirably adapted for use in families or schools. Some difference of opinion may exist as to the desirability of including or excluding this or that topic, but reasonable people ought to be satisfied with the contents of the book. As to its accuracy we have found no instance of error except, for example, what is said about Congregationalists, where some statements are incorrect, e. g., it was not in Amsterdam but Leyden where the Pilgrims lived in Holland and laid their plans for emigration. But the book seems trustworthy undeniably on the whole. We question, however, whether its price, \$8, is not somewhat high for such a book, inasmuch as a great deal of the material existed in substantially its present form in other publications. The publishers have done their part with their usual skill and success. [Sold only by subscription. 50 Bromfield Street, Boston.]

Mabel O. Wright's The Friendship of Nature [Macmillan & Co. 25 cents] belongs to the miniature series, and has been reprinted once or twice already since its first appearance, and deserves to be inasmuch as it is a charming series of observations upon New England birds and flowers. It enables one to appreciate the beauties of country life intelligently.

Prof. Goldwin Smith's A Trip to England [Macmillan & Co. 25 cents] belongs to the same series and also is a reprint of a deservedly popular little book. It is a capital book for Americans to read who are anticipating traveling in England. In a clear, terse fashion it sets before them the essential characteristics of English scenery, society, politics, literature, etc., and without being too long to be read at one sitting or too learned to be understandingly grasped and easily remembered, it is at once comprehensive enough and scholarly enough to satisfy the needs of the thoughtful reader as well as of him who seeks primarily entertainment. It is an admirable statement of what the intelligent tourist most needs to hear about.

#### MORE SEPTEMBER MAGAZINES,

Police Commissioner Roosevelt of New York leads off in The Forum [\$3.00] with a wise and timely paper in his own vigorous style upon The Enforcement of Law. Prof. D. McG. Means discusses Municipal Reform and the Living Wage, pointing out the vital importance of civil service reform and the probability that when this has been accomplished the question of the living wage will be found to have answered itself for the most part. Two other noteworthy con tributions are R. H. Hutton's on Professor Huxley and Frederic Harrison's on George Eliot's Place in Literature. They are discriminating and just, and sympathetic without extravagance. The latter especially will shock some of the eminent subject's literary admirers but is fair and true, none the less. Mr. Atkinson's article on The Benefits of Hard Times also is excellent.

The most noteworthy contributions to The Century [\$4.00] are Mary Hallock Foote's graphic mining region story, The Cup of Trembling, Alice C. Fletcher's interesting account of Hunting Customs of the Omahas Anna L. Bicknell's personal recollections of Life in the Tuileries Under the Second Empire, J. H. Connelly's suggestive Aquatic Gardening, James Jeffrey Roche's spirited ballad, The Constitution's Last Fight, and Madeleine McDowell's pleasant Recollections of Henry Clay. Mr. Sloane's Life of Napoleon Bonaparte is continued with undiminished value and Mr. Cole's paper in the series on Flemish Old Masters treats of David Teniers, the Younger. The other contents, whether grave or gay, are excellent and the illustrations are, as always, superior.

The ever attractive New England Magazine [\$3.00] opens with a timely historical and descriptive illustrated article by W. B. Ellis on Freemasonry in Boston; Frank Foxcroft makes a most temperate, instructive and impressive statement about the comparative results of License and No-License in Cambridge; W. M. Thompson describes The New Northeast, the Aroostook region in Maine, invitingly, and J. F. Hopkins sets forth zealously but not extravagantly the high character and useful work of The Pratt Institute in Brooklyn, N. Y. E. A. Barber's article, Pioneer of China-Painting in America, and Dr. William Everett's on Titles of Honor also deserve special mention, and the other contents are well worth being read. The editorial pages, which form a conspicuously valuable feature of the magazine, month by month, are devoted to Sir John Eliot, the famous leader in the Puritan struggle in England.

The Pall Mall Magazine continues one of the most successful monthly collections of historical or otherwise instructive, as well as entertaining and illustrative, material to be found. It has a distinct and striking individuality which is very agreeable. An occasional illustration goes dangerously near to being improper, and this is a serious blemish in an otherwise beautiful and highly enjoyable publication. W. H. Mallock, A. T. Story, W. L. Alden, Grant Allen, Sara Jeannette Duncan, E. W. Hornung and Jude O'Connor Morris are the chief contributors to this number. Mr. Zangwill's bright comments and suggestions in the Without Prejudice department always are capital, and most of the pictures are commendably spirited and effective.

Edward Hitchcock's picture is in The Popular Science Monthly [\$5.00], and there is an account of his life and work. Dr. D. H. Tuke, the eminent English expert in respect to lunacy, receives similar attention. Mr. J. G. Norse's paper, on the Development of American Industries Since Columbus, treats of Apparatus for Extinguishing Fires. F. M. Chapman writes on The Study of Birds Out of Doors. Alexander McAdie's illustrated article, Natural Rain-Makers, is instructive; and the whole magazine exhibits the customary editorial skill.

Christian Literature [\$3 00] opens with a study of Five Theories of the Church by Rev. Dr. L. W. Bacon, viz., the papal, bourbon, formal, Jacobin and rational, or scientific, theories. Among the other articles, most of which are selected, is one by Canon Knox Little on the Church of England Doctrine of Marriage and Divorce.

#### NOTES

- Tennyson's poem, Enoch Arden, was founded upon facts.
- Hall Caine, author of The Deemster, The Manxman, etc., is about visiting the United States.
- The late Count von Moltke, the great German strategist, turns out to have been also a poet and of no mean powers.
- Mrs. Humphry Ward's new novel is entitled Sir George Tressady. It will be published in The Century, beginning in November.
- The letters of the late Charles Stuart Parnell are to be destroyed. This will forever prevent any thoroughly satisfactory history of the great Irish Home Rule movement from being written.
- The circulation of books in Russia is much more difficult than it was a few years ago, owing to the need of special permits for booksellers, and the reading habit is said to be beginning to die out in many districts.
- The real name of Lewis Carroll, author of Alice in Wonderland, is Mr. Charles Lutwidge Dodgson. He is a deacon in the Estab-lished Church in England and a graduate of Christ Church, Oxford, where he also was for twenty-seven years a tutor in mathematics.
- Thomas Hardy's new novel, Hearts Insurgent, is said to have been so altered "in the interest of magazine proprieties" since it left his hands as to be hardly recognizable. That is a significant confession. Why should an author choose to write books which are too indecent to be published without expurga-
- It is evident that the administration of the Library of Congress is in grave need of reform but nobody appears to believe Libra-rian Spofford to be chargeable with any fault but insufficient carefulness in money matters, and this seems to have been due inevitably to the pressure of his engrossing and diversified duties. No one man, however capable and trustworthy, can do everything at once.

#### BOOKS OF THE WEEK.

Houghton, Millin & Co. Boston.

MASTERFIKEES OF BRITISH LITERATURE. By John Ruskin and Others. pp. 480. \$1.00.

IN MEMORIAM. By Alfred, Lord Tennyson. pp. 207. 75 cents.

Ginn & Co. Boston.

HISTORY OF OUR COUNTRY. By O. H. Cooper,
LL. D., Prof. H. F. Estill and Leonard Lemmon.
pp. 488. \$1.15.

pp. 488. \$1.15.

School of Expression. Boston.

Lessons in Vocal Expression: Principles of Thirking in the Modulation of the Voice.

By S. S. Curry, Ph. D. pp. 282. \$1.25.

Charles Scritner's Sons. New York.

The History of Rome. By Theodor Mommsen.

Translated by Prof. W. P. Dickson, LL. D. Five vols. \$10.00.

Leighton Court. By Henry Kingsley. pp. 250. \$1.00.

\$1.00. Macmillan & Co. New York.

MAID MARIAN AND CROTCHET CASTLE. By T. L. Peacock. pp. 321. \$1.25.

THE TEMPLE SHAKESPEARE: KING RICHARD III.; KING HENBY V. Two vols. pp. 194 and 174. Each 45 cents.

Each 45 cents.

D. Appleton & Co. New York.

THE MOTTORS AND COMMENTARIES OF FRIEDRICH FROEBEL'S MOTHER PLAY. Translated by Herrietta R. Eliot and Susan E. Blow. pp. 316. \$1.50.

Thomas Whittaker. New York.

THE WORLD AND THE WRESTLERS. By Bishop H. M. Thompson. pp. 142. \$1.00.

R. F. Fenno & Co. New York.

AN INPATUATION. By Gyp. Translated by Elise Paul. pp. 193. 50 cents.

#### PAPER COVERS.

Macmillan & Co. New York.

MB. ISAACS. By F. Marion Crawford. pp. 320. 50 Cents.
THE PLEASURES OF LIFE. By Sir John Lubbock.
pp. 370. 25 cents.

G. P. Putnam's Sons. New York.
God Forsaken. By Frederic Breton. pp. 354. 50

deptember. Century.—Book News.—Journal of Hygiene and Herald of Healts.—Phreno-logical Journal.—Bookbover.—Illustrated Modern art and Litebature.—Populas Sci-ence.—American Kitchen.—Christian Liteba-ature.—Atlantic.—Review of Reviews.—Art Amateur.—Oud Coustry.—Chap-Book.—Edu-cational Review.—North American.—Homi-letic.—McClure's.—Biblia.—Today.

## The Opportunity of Congregationalism.

By Amory H. Bradford, D. D.

To the student of ecclesiastical affairs this is the most interesting period in American history, because never before has so much attention been given to the doctrine of the church. An eminent English Congregationalist, equally well known in this country and in the British colonies, once said; "America is about thirty years behind Great Britain in her theological thinking." Whether he was correct or not, there is no doubt but that we are far behind our friends in Old England in our study of all that pertains to the history and the constitution of the church. For the first time general and serious consideration is accorded to this subject by others than Episcopalians.

Equally interesting and significant is the earnestness with which the intellectual classes in our country are seeking for spiritual verities and at the same time ignoring institutional Christianity. Flippancy concerning religion is not common. It is the testimony of almost all who have to do with college men and women that they are peculiarly earnest and eager in their quest for truth, while at the same time they are indifferent to institutional Christianity. Some way they feel that the essence of religion—the only thing that can satisfy a thinking man—is too fine and ethereal to be condensed into a creed, and too spiritual to require a poor imitation of political machinery for its expression and operation.

One o her factor in the religious problem is worthy of mention. The discoveries of science are beginning to be applied to the dogmas of religion. Heretofore they have occupied the attention of few except scientists, now they are entering all departments of thought-religion among the others. In the nature of things, when the principles of science attempt to invade the realms of theological thought there is great commotion. The wonder is not that the cases of Andover Seminary and of Professor Briggs attracted se much and such adverse criticism; the wonder is that the agitation was not more intense. There is no dis-guising the fact that the doctrines which many have believed to be fundamental in present forms of statement are imperiled by what are assumed to be scientific discoveries. I am not now concerned with the truthfulness or error of these principles, but only with what will be the inevitable effect of their application. As I survey the field of American religious thought, I see these three facts:

First, the doctrine of the church has a prominence which it never before had in this country. But there is no uniformity of opinion concerning that doctrine—some co-ordinate the kingdom and the church, while others exalt the kingdom and regard the church as only one among many means of advancing the kingdom; some emphasize the importance of organic church unity, and others think such unity neither possible nor desirable, but both parties are studying the doctrine of the church.

Second, there was never in the world's history a more general or genuine desire to know the truth about religion; men were never more willing to sell all that they have for the pearl of great price. But, on the other hand, there was never more skepticism concerning the value of creeds and ecclesiastical Someway our noblest young institutions. people find it difficult to believe that the God who leads out the constellations like a flock and who is behind the glory of "sunset and evening star," can be defined by a logical process; or that he who is the life of the universe can be limited to poor human mechanisms when he would manifest himself among men. And once more the scientific spirit is

forcing its way into the sphere of religion and refusing to recognize that any door is too holy to receive its knock and any room too sacred for it to explore.

Now it seems to me that these facts disclose pre-eminent opportunity for Congregationalists. At this point let me file a disclaimer. I am a Congregationalist by ancestry, by training and by conviction, and yet I do not sympathize with those who regret that in the past our churches have not been more selfassertive-that they have so often given way to other forms of polity. There is much truth in the contention that Congregationalism is a spirit. Wherever that has gone it has been ceaselessly at work, and we are now beginning to understand what has been leading so many denominations toward larger and truer liberty-it is the Congregational spirit. With no sympathy for denominationalism, and with no intention of trying to stimulate denominational enthusiasm as such, I still desire to point out what seems to me to be the opportunity before our American churches.

In regard to the reunion, or the unification of Christendom, this subject cannot be put down, because the present divided condition of Christendom, with its loss and controversy, is a shame and a disgrace. This may be acknowledged without committing ourselves to any one form for remedying the evil. With our about 150 denominations of nominal Christians in the United States, with rivalry between them quite as conspicuous as co-operation, with the loss of men and money involved, with the indisputable fact that as things are any intelligent plan of co-operation for the advancement of the kingdom of God is impossible, few will attempt to justify the present condition of things among the churches. The question is rising, How may this evil be remedied? In reply one plan (the Chicago-Lambeth) has been affered and it is attracting the attention of the world. Others have been suggested which as yet have received little consideration. Others still will probably follow. The Christian world mands that new and better conditions shall take the place of the prevailing dissension and discord. Now what is the opportunity of Congregationalists in view of the widespread demand for unity among Christians? may approach the subject as no denomination can which emphasizes its denominationalism. We stand distinctly for but one ecclesiastical principle-that of the independence of the ocal church-and that all other denominations have come practically to acknowledge. The Methodist Episcopal churches and Protestant Episcopal churches will no longer accept dictation from their bishops, and Presbyterians will obey presbytery so far as it pleases them and no farther, and bishops and presbytery alike seldom dare even to attempt to compel obedience. In this matter of church union we have nothing to seek. All we ask is already freely granted by all Protestants. That being the case, we have really nothing to contend for. Providence has fought our battles for us. The Episcopalian and Presbyterian local churches are as jealous of their rights as are our own churches. The question for us is unlike that of the Presbyterian who pleads for a presbytery, or the Episcopalian who lifts high the episcopate. We may therefore take it for granted without any contention that the independence of the local church is to be unquestioned in the church of the future. We have no principles which need our defense. We are therefore left to study the subject more dispassionately than our brethren of the other polities. Our opportunity, consequently, is evident. Recognizing its importance, and knowing that we can lose nothing which we hold dear, we may

do more than others to keep the discussion in essential lines. Our opportunity is that of leadership in the movement for Christian and church union, not because we have any definite propositions to make, but because we are so placed that we can lift the whole subject above partisanship. The end is far off and will be reached only by processes of growth, but we may do much to make conditions favorable for growth.

Our opportunity is still more evident when we approach our second point. Among those most anxious for the establishment of Mansfield College at Oxford were many earnest Churchmen, among them Vice-Chancellor Jewett, who justified themselves by saying that there was in Oxford no middle ground b.tween High Churchism on the one hand and agnosticism on the other, both of which extremes were equally distasteful to many thoughtful men. This is a typical illustration. In all our large cities, at least, there is a growing demand for pulpits where the emphasis shall be on spiritual verities and where matters of secondary importance shall be kept in their own place. There is a constantly increasing class of persons too intelligent to be satisfied with traditions because they are traditions, who are reaching for the real things, who feel that they can accept Jesus Christ as Master, who want to work for humanity and who are about equally dissatisfied with, the approaches to agnosticism on the one hand and with institutional Christianity on the other. This class of persons flocked to hear Phillips Brooks in Boston, not so much because of his personality or eloquence, and surely not because he was an Episcopalian, but because he satisfied their spiritual cravings. He took little notice of institutionalism; he preached what men conscious of their immortality knew they needed. He was positive but not dogmatic, liberal but not loose, tolerant but never of evil and, above all, he knew God and was intent on helping others to know him. Now I do not mean to disparage other denominations when I say that can be all this and still keep strictly within both the spirit and the letter of our polity, while other denominations can be so only by ignoring principles which are fundamental to their ecclesiastical systems. We have hardly anything of institutionalism. general creeds, no books of rules, no higher courts, no appellate jurisdiction, no traditions of much importance to hamper us. Our system is as free as that of the Quakers, and depends quite as much on the continuous guidance and inspiration of the divine Spirit as theirs. In New York today there is need of several churches to meet just this need. People who are too evangelical to be satisfied with the average Unitarian or Universalist churches, too intent on their quest for the real things to be willing to waste time over questions at issue in Presbyterian churches, too simple and earnest to be satisfied with the liturgical tendencies and the glorification of the church common among Episcopalians, are hungry for the freedom and the reality which may exist more easily and naturally in our churches than in any other. Just here is a danger. This ideal cannot be realized without an educated ministry. We are suffering from the presence of many in our ministry who have been attracted by the freedom of our polity but who are themselves not strong and spiritual enough to use that freedom wisely. This class repel seekers after truth of that earnest and genuine type to which I have referred. The denomination to them is nothing, except in so far as it leads men to truth and God. A shallow sensationalist cannot help such inquirers simply because he is a Congregationalist. Our point,

then, is this: there is little machinery in our polity, little to attract attention to itself, little that is institutional, and yet enough that is historical so that it lends itself better than any other to the kind of work required in a nation and time like ours. Therefore, while no other part of our work should be slighted, it should be recognized that our peculiar mission is to those intelligent persons who are seeking the realities of the spiritual life, who are too thoughtful to care for forms, ceremonies, institutions, but whose constant cry is for reality in all that pertains to the affairs of the Spirit.

Once more I see a peculiar opportunity opening before us in lines of aggressive evangelistic work, both at home and abroad, growing out of the fact that our battles, both theological and critical, are practically fought. This is true of no other evangelical denomination. The critical controversy has only just begun in the Presbyterian, and hardly begun in the Episcopalian, Baptist and Methodist churches. Indeed no great controversy over such questions is possible with us. Individuals or churches may withdraw from fellowship, or be ignored, and so practically be put out of fellowship, but there is little chance for any concerted action. Nominally, I know, we may call councils and disfellowship churches, but practically we do not do it, and such action would not amount to much if it were attempted. We cannot get up a conflict over critical or theological questions for the reason that with us they are left to individuals and local churches. But in other bodies, with stronger organizations, there is sure to be friction from the attempt of the organization to coerce the individual. If it be said that the history of the American Board disproves this statement, I reply that the organization of the Board in the times of its controversy was uncongregational, but a repetition of that difficulty is not likely to occur in any form. The Andover case attracted wide attention, but was only local, and did not involve a single Congregational principle. It was a question concerning the administration of a trust by an institution of learning. If I am not mistaken, when the controversies come, which are to be expected in other and more highly organized denominations, we shall find that we have an op-portunity unsurpassed and unequaled in this country. In home and city work those who wish to be free from theological wrangling will turn to that polity in which each church can do its own work and live its own life unimpeded by the action of others differently situated; while Christians in the foreign field will find in our freedom the only relief from entanglements which will arise from connection with the home churches. If I shall not be misunderstood I will say that it seems to me that we have a better opportunity than any other denomination to devote ourselves exclusively to the work of extending the glorious gospel of the blessed God, not because our polity is the only divine or apostolic polity, but because we are approaching and are already in a time when the freest form of church government is the strongest and most efficient.

I have not intended to write as an apologist for Congregationalism; my object has been neither to criticise nor glorify, but rather to point out paths of opportunity which it seems to me have been providentially opened before us. That all will agree with me I do not for once imagine. But, on the other hand, that there is much in these suggestions worthy of the most serious consideration of all our fellowship of ministers and churches I most fervently believe.

The thoughts emphasized in this paper may be summarized as follows:

Congregationalists are called to leadership in the cause of Christian and church union because they have nothing to ask for themselves, their distinctive principle—that of the independence of the local church—being fully granted by all other Protestant demoninations.

Congregationalists having no traditions, no general creeds, no institutions, forms or ceremonies which they feel called upon to emphasize, are freer than most other Christian bodies to meet the increasing eagerness of an ever-growing class who care nothing for forms and institutions but are eagerly seeking spiritual realities. If this opportunity is embraced our pulpits must be filled by those who are not only good, but also learned and skillful to interpret the things of the Spirit.

We have no battles, either theological or critical, to fight as a denomination, therefore we may if we will, as those cannot who have distracting discussions on their hands, devote ourselves, both on the home and foreign fields, with singleness of purpose to the proclamation of the truth of God and the advancement of his kingdom among men.

#### EDUCATION IN JAPAN.

BY REV. J. H. DE FOREST, SONDAI, JAPAN.

The department of education in Japan is always behind time in its reports. The Twenty-first Annual Report (1893) has just been issued. As usual, it is in two languages, the Japanese and English, which is getting to be almost a world language. From this pamphlet of 180 pages we see the rapid progress made within a few years, the yet large difficulties to be overcome and some of the differences between education in the East and in the West.

Henry Norman, in his Real Japan, says that every man and woman in that country reads and writes. This is a very misleading statement, for reading and writing in Japan are very relative terms even for men. This report shows that out of 7,263,202 children of the age to be in the elementary schools over one-third do not go to school at all, and of the 4,265,590 who go to school there are twice as many boys as girls. But, under compulsory measures and growing enlightenment, the proportion of girls in attendance is increasing every year.

Recent events have led many to conclude that since Japan has carried on its war without foreign loans, and has built up so rapidly its industries and extended its commerce, it is a comparatively wealthy country. Yet the fact that 1,504,363 children cannot attend the primary schools on account of poverty shows the wide lack of the means of comfortable living, and also enables one correctly to interpret such statements as, "Every man and woman reads and writes."

The primary schools are not free, nor is it intended that tuitions shall cover expenses. The school fees vary with locality and pecuniary ability. In prosperous centers it is rarely as high as twenty-five cents a month, while every child is encouraged to pay something, even if no more than a rin, one-twentieth of a cent. Multitudes of children pay only three or four cents a month. The salary of teachers corresponds with the low scale of living. It is rare that a principal of an elementary school with a thousand pupils receives twenty-five gold dollars. The average for all Japan is about six dollars, while that for assistant teachers is only one-half that amount.

Female teachers are largely employed, there being about five thousand in all, and their wages compare favorably with those of the men. There are 23,960 primary schools employing 61,556 teachers. The instruction in many cases must be inferior and deficient, for the number of pupils per teacher averages ninety-two.

Next to these primary schools come seventyfour middle schools with about 20,000 pupils. Here, too, the slim resources of the parents are apparent in that the large classes of the first year decrease through the five years until the graduates number only one-sixth of the original class. Then there are seven higher middle colleges, crowned by the Imperial University with 165 instructors and over 1,000 students. Forty-nine normal schools are preparing the teachers of the primary schools and twenty-eight higher female schools show the growing desire to fit girls for the new responsibilities of their enlarging lives.

Japan means to keep in touch with foreign methods. Although a large number of foreigners have been discharged in recent years, yet in the educational department there still are employed 159 foreign instructors, of which we are glad to see that seventy-six are Americans and forty-two English, while France has twenty and Germany only thirteen. Still there is a marked partiality for Germany on the part of those students who are sent abroad by the government, for there are thirteen of them while there is only one each in France, England, Austria, and none in the United States. One can hardly resist the thought that had poor China been as wise as Japan in the treatment of her students educated abroad and in the employment of competent foreigners that great nation-if it be a nation-would not be, as it now is, helpless, semi-barbarous, pitiable in its weakness and terrible in its possibilities of anarchy.

The industrial and commercial expansion of Japan is attracting wide attention. This report shows a purpose to develop the nation rapidly as possible in these special and technical schools of Tokyo give that higher education which is necessary for commercial pursuits at home and abroad and which trains foremen for manufactories. All kinds of experiments are here being made. Dyeing and weaving, making machinery, electrical engineering-whatever is necessary in putting Japan to the front-receive due atten-The rapid increase of manufactories, together with the poverty of the lower classes, accounts in part for the large number of children that do not attend school. So many of them are drawn into the factories that there is already a necessity for factory laws. Girls only eight or nine years old work in the Osaka factories twelve hours a day.

In a country where there are earthquake shocks every day and on special occasions two thousand in two weeks, and where a mountain will explode without an hour's warning, sending up a thousand feet of its top to come down in rivers of hot mud which bury at once whole villages, there is need of an earthquake investigating committee who shall study into the best means of foretelling earthquakes and of building houses so as to receive the least damage. In this respect the education department of Japan is doing a work we have not yet introduced into our system.

Of course this report says nothing of the schools that have been built up through missionary effort and native co-operation. But it is fitting to remark that the Doshisha University and other large Christian schools are having a part in the making of New Japan. The backwardness of female education makes all the more prominent and promising such female institutions as those in Kobé, Yokohama and Tokyo. The eagerness with which kindergartners educated under missionary influences are engaged by the government shows that this work, too, is highly valued. No branch of work done by missionaries has paid better than the educational.

A parishioner said the other day of his pastor: "I believe my house is worth \$1,000 more because he is in our town. He brings the right sort of people to live among us and he makes those who are there better neighbors. The town is more attractive to good men and women because he preaches in our church and labors among us." When a minister knows that his people set such a value on him hard work becomes easy. It is a worthy ambition to increase the value of real estate in that way.

#### News from the Churches

#### Meetings to Come.

THE Friday morning prayer meeting in the rooms of the Woman's Board of Missions will be resumed Friday, Sept. 20, at 11 o'clock A. M. MIDDLESEX UNION ASSOCIATION, Ayer, Sept. 17, 1 F. M.

BROOKFIELD CONFERENCE, Oakham, Sept. 17, 10

A. M.

THE NEW HAMPSHIRE FEMALE CENT INSTITUTION
AND HOME MISSIONARY UNION, annual meeting, Pilgrim Church, Nashua, 3 F. M., Sept. 18.

THE ESSEX NORTH ALLIANCE Will hold a missionary
toa at Merrimack, Mass., Wednesday afternoon, Sept.
18, at 2 o'clock. An address will be given by Kev. W. E.
Barton, D. D., of Boston.

HAMPSHIRE EAST ASSOCIATION, Amherst, Sept. 17

Barton, D. D., of Boston.

HANFSHIRE EAST ASSOCIATION, Amberst, Sept. 17
19 A. M.

HANFSHIRE EAST ASSOCIATION, Amberst, Sept. 17
19 A. M.

ANNIAL MERTING OF AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, BROOKLYS,
OCT. 15-18, 1895—The eighty-sixth annual meeting of
the American Board of Commissioners for Foreign
Missions will be held at Brooklyn, N. Y., in the Academy of Muslc, beginning on Tuesday, Oct. 15, 1895, at
3 F. M., and closing Friday noon, Oct. 18.

In accordance with a recent vote of the board entertunment will be glid and the second control of the control
enter the second control of the board entertunment will be glid and the second control
enter and their wives. Each applicant is requested to
give the name in full, with title (Rev., Mr., Mrs., Miss),
and state to which of the lavited classes he or she
belongs. Carls of introduction and assignment will be
Persons accepting the above invitation for free entertainment must send their names before Sept. 20.

All others, locluding ministers and historary memhers, who desire to attend will, so far as practicable, be
assisted to procuring places of entertainment, either
free or at reasonable prices, on immediate application
to the undersigned. Terms at the hotels and boarding
houses will vary frue glotted, or an experitable, the
territory from the seaboard to the Mississippi, but not
north of Chicago, will grant a rate of a fare and a third
to those attending the meetings, subject, however, strictly
to the terms and conditions of the respective associations.
Such tickets will be issued on the certificate plan, by
which purchasers will pay full fare going to Brooklyn, a
have deep the processing of the certificate will be vised by a
special agent of the railroads at the place of meeting.
Persons intending to avail of tickets on the certificate
plan are requested to communicate immediately with
the oundersigned, who will send a circular with all conditions and information relating thereto.

STATE MEETINGS.

#### STATE MEETINGS.

We shall be glad to receive additions to the following

Minnesota.	Alexandria.	Sept. 17-20.
New Hampshire,	Nashua, Pilgrim Ch.,	Sept. 17-19.
Washington,	Ellensburg,	Sept. 17.
Wisconsin,	Appleton.	Sept. 24.
Maine,	Westbrook,	Sept. 24.
Oregon.	Oregon City,	Sept. 24.
Colorado,	Longmont,	Oct. 1.
Idaho.	Boise,	Oct
California,		Oct. L
North Carolina,	Dudley,	Oct. 2.
South California.	Riverside,	Oct. 8.
Wyoming,	Cheyenne,	Oct. 9.
Nebraska,	Crete,	Oct. 21-25.
Connecticut,	Waterbury, Second Ch., Nov. 19.	

#### Benevolent Societies.

Nebraska, Crete, Waterbury, Second Ch., Nov. 19.

Benevolent Societies.

The Congregational Hone Missionary Society is represented in Massachusetts by the M

THE CONGREGATIONAL BOARD OF PASTORAL SUP-PLY, established by the Massachusetts General Association, invites correspondence with churches and minis ters. Careful attention will be given to application from churches without the State. Room 224, Congre-gational House, Boston. Rev. Charles B. Rice, Sec.

and churches without the State. Room 22 A, Congregational House, Boston. Rev. Charles B. Rice, Sec. THE BOSTON BEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading room, 287 Hanover St., Boston. Open day and evening. Sailors and inndsmen welcome. Daily prayer meeting, 11 A.M., Bible study, 3 P.M. Sunday services, usual hours. Meetings every evening except Saturday, Branch mission, Vineyard Haven. Is a Conchurches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Fried Society the sum of S—, to be applied to the charitable uses and purposes of said society." Rev Alexander McKenzle, D. D., President; George Gould, Treasurer.

Junior Endeavor Societies are rallying in force in many places. Some which have distinguished themselves for marked activity in the past have planned greater things for another year, and are making missionary work a special feature of their efforts. Undoubtedly the extension of their endeavors beyond their own circles is the cause in part at least for the success already attained.

The annual reunions held by a Connecticut church suggest a method of stimulating the life of rural churches which might generally be employed profitably. It awakens the interest of absent sons and daughters in their old home, and creates a spirit of affectionate fel-lowship which is one of the greatest needs of disintegrating communities.

If fire finally destroys a meeting house there may be some consolation in the fact that the building has stood for forty years without insurance. The example, however, is hardly one to be followed by other churches as yet not overtaken by a like disaster.

In our issue of Aug 22 we challenged our Sunday schools to report a class in which the average age of its members exceeded seventy years, as was the case in a class in Lowell. This week an Ohio school bears away the palm.

Those Eastern pastors in whose parishes a new arrival or a removal is a noteworthy event can hardly appreciate the difficulties against which their Western brethren have to contend in the ever shifting population.

Our readers will be glad of the opportunity given this week for better acquaintance with their brothers across the Canadian line. Denominational reciprocity seems to be firmly established.

#### CONGREGATIONALISM IN CANADA.

BY REV. J. P. GERRIE, TORONTO.

The Canadian Congregational Year-Book, a neat, modest volume of 230 pages, is now in the press and will be issued in a few days. The editor, Rev. William Wye Smith, has shown his usual care in the arrangement and execution of the volume. Several portraits adorn its pages, among which are those of the chairman of the union of Oatario and Quebec and the three recently appointed women missionaries to West Central Africa. The reports of the different societies connected with the churches give an accurate and fairly comprehensive review of the work of the year. The address of Rev. J. R. Black on a Forward Movement, already alluded to in The Congregationalist, appears in full and will be read with interest and profit. In addition to matters of local interest are various statistics showing the standing and progress of Congregationalism at large. Biographical sketches and references also tell of the losses sustained by Congregationalism at home and abroad. The editor is certainly to be congratulated on the completion of a work which deserves a place in every Congregational family in the Dominion of Canada. The mere nominal price of fifteen cents a copy should be no hindrance in the way of such a distribution.

Whatever else may be said of Canadian Congregationalism, stagnation at least cannot be charged against the pastorates. During recent weeks there have been more than the

usual number of changes. Sept. 1 Rev. E. C. Evans, D. D., late of Springfield, Mo., preached his first sermons to crowded congregations in Emmanuel Church, Montreal, as successor to Rev. J. B. Silcox, now of Chicago. Under Mr. Silcox's ministry large audiences thronged the beautiful edifice, and with Dr. Evans pastor continued prosperity is assured. On the same Sunday Rev. A. W. Richardson of Brantford began his ministry with the First Church, Kingston, as successor to Dr. S. N. Jackson, now of Barre, Vt. Dr. Jackson has been frequently called the "Canadian Dexter of Congregationalism," and will be greatly missed in Canada, where his whole life thus far has been spent in the service of the churches. Zion Church, Toronto, has not yet called a successor to Rev. A. H. Ball, D.D., of Anderson, Ill. The First Church, London, has extended a call to Rev. J. W. Pedley of Vancouver, B. C., whose acceptance is just announced. Wingham has secured as pastor Rev. H. W. Mote, D. D., late of the Iowa Congregational Association. His predecessor, Rev. A. Secord, succeeds Rev. E. O. Grisbrook, now of Worcester, Vt., at Barrie, Ont. Rev. W. J. Hindley, late of Oberlin Seminary, has entered upon the pastorate of the Embro church in succession to Rev. E. D. Silcox, now of Paris. Bowmanville will be supplied while the pastor, Rev. W. S. Pritchard, takes a post-graduate course during the coming session at Chicago Seminary. The churches are now nearly all supplied, and a good fall and winter's work is confidently expected.

The foregoing paragraph shows something of the interchange of pastors of the United States and Canada. Here, at least, free trade is manifest between the two countries, and we are thankful that no tariff walls can be erected sufficiently high to prevent this exchange of products. Scores of ministers from Canada are settled over American pastorates, while many of the Capadian Julpits are manned by pastors called from the United States. Every year sees the continuance of this backward and forward movement. It is pleasing, too, to notice the interchange of fellowship at the annual gatherings on both sides of the line. At the recent union at Hamilton, Ont., there was quite a large unofficial delegation present from different parts of the United States, while four delegates, with power to add to their number, were appointed to represent the union at the triennial council at Syracuse in October. Dr. Smith, at the recent Pan-American Congress in Toronto, spoke of the common heritage of 100 years ago of the two countries. If this be true in the wide sense in which the statement was made, it is particularly true of Canadian and American Congregationalism where the heritage is yet one. In face of all political and national differences there is unity of interests among the churches, and there should be marked mutual helpfulness and co-operation in extending the Master's kingdom. The Canadian churches will read with interest the records of the proceedings of the National Council, and will welcome the reports brought home by their own delegates. They will be delighted, too, should the council think well to make the appointment, to extend a cordial welcome to a delegation to the Congregational Union, which meets next June at Montreal.

#### A REVIVAL IN TENNESSEE.

Mr. Scott, a local Methodist Episcopal preacher, and Rev. L. C. Partridge have been in Pioneer, a coal mining village, for fifteen days holding meetings. The people had been preparing for the meeting by daily prayer meetings for some time, and the power of God was manifest in the first service.

More than forty persons have spoken in the preliminary meetings, and then listened to the gospel and endeavored to persuade others to come to Christ.

The temperance society, lately organized, has helped much, and several new members took the pledge in a rousing temperance meet-

ing on the afternoon of Aug. 18. The great day was Aug. 25, when the services were very impressive. Four men and three women received baptism by immersion at three o'clock, and at the night service the young converts gave earnest testimony for Christ. Both preachers addressed the church and the converts upon their mutual duties and privileges.

Thirty-six united with the Congregational church. A deacon and clerk were elected from the new members. The right hand of fellowship was an inspiring scene, for as is common in the South all the church members give their hand to the candidates, and in this case Baptists and Methodists came forward and gave a warm handshake to these new disciples. The sacrament of the Lord's supper followed. The evangelists left with an appointment to return and baptize eight more in two weeks.

#### LOCAL CONFERENCES AND ASSOCIATIONS.

Vr.-Windham County Conference was held in Putney, Sept. 4, 5, with a good attendance. Rev. M. F. Hardy preached the sermon, and missionary topics were discussed at length. Topics were Spirituality in Church Work, Enlargement, Missionary

#### NEW ENGLAND. Massachusetts.

BOSTON.-The marked increase in the congregations of the city churches last Sunday show that fall work will soon be begun in earnest. Many of the pastors were in their pulpits for the first tim since the vacation, and in all places telling words roused the hearers to thoughts of new plans for the coming season.

PALMER.-Second. The new manual is filled with more than usual interest since it contains a history not only of this but of the First Church, together with cuts of both meeting houses and likenesses of the pastors of this church. Several pages are also devoted to a long list of names of those who have attended prominent educational institutions and have also been connected with this church.

NORTH ADAMS .- A call to the pastorate has been extended to Rev. W. L. Tenney of Olivet, Mich., who has supplied the pulpit a few times. For nearly a year the pulpit has been without a regular pastor.

STONEHAM .- The church observed, Sept. 4, the fiftieth anniversary of the election of its senior deacon, Silas Dean, Esq., who has been in active service since 1845 and is still a man of remarkable vigor, with prospects of many years of usefulness. A large company assembled to do the esteemed officer An historical address was delivered by Rev. W. J. Batt, who has filled two pastorates in this church, a jubilee poem was read, an ode sung and brief addresses delivered by the pastors of the local churches and members of the First Church. Deacon D. A. Abbott presented his venerable associate with a purse containing \$50 in gold, which was responded to by Deacon Dean. As far as any information obtainable goes to show, this is the first instance where a church has thus recognized fifty years of consecutive service in its diaconate.

#### Maine

FORKS.—Mr. Hatt, a graduate of Revere Lay College and expecting to enter Bangor Seminary, has been laboring here during the summer months with marked success. Thirteen persons have been re-cently baptized by Rev. J. S. Curtis of Lebanon, who with his wife has labored in that region. It is proposed to build a chapel, half of the money necessary having been already pledged by the resi-

HARPSWELL.—The King's Daughters will furnish new stoves for the church building with the proceeds of a supper netting about \$60.

#### New Hampshire.

CLAREMONT .- The pastor, with a number of members of his Boys' Association, has spent a week in Northfield, Mass. Work has begun on a new build-ing here, and now plans are proposed for extended work among young men.

CONWAY.—Second is having a quiet revival in-terest. Ten persons were received at the last communion and others are expected. Rev. E. A. Keep is

#### Connecticut.

STAFFORD SPRINGS.-Rev. J. D. McLeod gave a strong memorial address last week Sunday evening on James McLaughlin. Mr. McLaughlin, recently deceased, was a former influential member of the church, and was the editor and owner of the local

BRIDGEWATER.—The work of renovating the meeting house is progressing favorably. It is to be painted inside and out and general repairs are to

ELLINGTON .- The pastor, Rev. L. P. Hitchcock, held a special memorial service Sunday morning in honor of a much-respected member of his church now deceased. Special music was furnished by singers from Rockville.

GLASTONBURY.—Rev. G. F. Waters began his pas torate with this ancient church Sept. 1. lowing Thursday evening a reception was tendered him and his family by the members and community under the auspices of the C. E. Society. The commodious chapel was elaborately furnished and decorated and enthusiastic addresses of welcome were given. The pastorate begins with auspicious indications.

NEW BRITAIN .- South. The interior of the meeting house is being changed to make room for the new organ. During this time services will be held in the parish chapel.

CHAPLIN.-The local C. E. Society presented the pastor, Rev. E. M. Frary, on his return from his vacation with a fine gold watch and chain. A testimonial collection amounting to \$25 was taken a week ago Sunday for Mrs. L. C. Day, who has been a member of the church for seventy-two years.

WASHINGTON.-Three persons were made honorary members of the American Board last week Sunday.

ROCKVILLE .- At special meetings of the church and society the resignation of Rev. James Dingwell as pastor of this church was accepted, and a council was held last Thursday evening at which his relations with the church were dissolved. He will rest six months before accepting another position.

WEST CORNWALL .- The Cornwall Hills Association, organized a year ago to bring together annually the sons and daughters of the church, and to stimulate the social and religious life of the parish. stimulate the social and religious life of the parisa, held its second reunion Aug. 18, 19. Saturday a picnic festival was held in a grove, at which addresses and papers were given by residents and returned sons of the church, three of whom were clergymen: Rev. Messrs. J. A. R. Rogers, Samuel Scoville and D. M. Pratt. The pastor, Rev. John Pierpont, and Rev. W. B. Clark, a former pastor, were also present. The presence and words of these brethren made Sunday a day of happy fellowship. The pastor, by request, prepared a history of the church covering to date a period of nineteen years, since the last historical survey was given, and which will be printed in the revised history of the town soon to be issued.

#### MIDDLE STATES.

#### New York.

NEW YORK .- Broadway Tabernacle. After being closed for two months the church edifice was opened last Sunday, appearing clean and fresh with new paint and carpets. Dr. H. A. Stimson is again at his work after the summer.

#### New Jersey.

DOVER.—Swedish. This young church is still growing, the membership being now more than double what it was last fall when its first and present pastor, a graduate of Chicago Seminary, took charge. Its outlook is good, for the prospective re-moval of a large city factory to the place will undoubtedly increase the Swedish population. people are now planning and hoping for a church building, which is greatly needed.

UPPER MONTCLAIR .- In less than a year thirty new members have joined this church, which is by no means large as yet. Its beneficence is larger than the year before by over one-half, the newly adopted weekly envelope system probably having much to do with the increase. The Junior Endeavor Society of sixty members has been especially active. It supports a little schoolgirl in India and some schoolboys in China. It has received as its guests a number of children from New York, and has en-tertained them free of charge in the country for periods amounting in all to several months. It has supplied flowers and delicacies to a poor invalid in New York, and has been at the same time a continual joy and strength to the church.

#### THE INTERIOR.

#### Ohio

TALLMADGE.—In Hon. J. P. Sperry's Sunday school class of eight members the average age is eighty years. The oldest member, aged eighty-six, is always present.

PAINESVILLE.—First. Rev. P. W. Sinks completed, Ang. 31, eight years of labor with this

church-the longest pastorate in the eighty-five years of its history. There have been added to the membership during this time 266 persons, three communion services only passing without additions on confession. The County Christian Endeavor Convention, held with this church Aug. 27, was

PENFIELD.-The last Sunday in the church year was one of special interest. The pastor gave a comprehensive review of his two years' pastorate, during which time progress and growth are noted.

#### Indiana.

HAMMOND.—The English-speaking residents of the north side united in a petition that Rev. John M. Sutherland's services might be continued for another year. He has received calls to other fields. The church building has been recarpeted and the doors removed between the lecture-room and the auditorium, thus permanently enlarging the latter to furnish the needed seating capacity.

SHIPSHEWANA .- The new church is prospering. Mr. Abraham Summey, an aged and wealthy mem-ber of the church, has transferred to it the deed of the lot and chapel free from incumbrance.

ONTARIO .- The church building is to be roofed anew and receive other repairs this fall.

BREMEN.-Rev. James Davies is honefully at Farmers in the vicinity are becoming interested in the services, and the church is extending its influence throughout the township. A new car-pet gives the audience-room a more inviting appearance. The pastor is especially useful in his work of visitation. In endeavoring to build up the evening congregation, he preaches to the young people and distributes through the congregation slips of paper giving the main points of interest in the sermon that he may be more closely followed. There seems to be a hopeful prospect that some old divisions among the members will be removed. The church is self-supporting, though not without a struggle. It is greatly helped by Deacon J. J. Wright, who is a large giver.

#### Michigan.

GLADSTONE.—Rev. Joel Martin, general missionary, is making an extended trip into the copper country in the interests of the H. M. S. and the Sunday School Society.

KENTON .- The new church building at this place is now completed and carpeted and ready for the opera chairs. Rev. William Poyseor preaches here and at Trout Creek, where he resides.

SOUTH LAKE LINDEN.—Rev. C. H. Harger, pastor, having accepted the call to Lyons, Col., leaves for the latter place about the middle of September. He enjoyed a successful pastorate here of one year.

GRAND RAPIDS .- Nearly all the churches of the city suspended the evening service during July and August, giving emphasis rather to the Y. P. S. C. E. with good results and large attendance.

DORR.-The church bas moved its building two miles to the village Moline, with prospects of in-creased usefulness. This and the Corinth church with which it is yoked, both self-supporting, are without a pastor. They have a neat parsonage and are out of debt.

#### Wisconsin.

TOKEN.—For several years a Sunday school has been maintained, which has finally developed into a church of thirty-five members. The corner stone of a new meeting house has been laid.

#### THE WEST.

#### Missouri.

St. Louis.—Memorial. The church recently celebrated the canceling of its debt by burning the mortgage. The last payment of \$300 was accomplished after a severe struggle.

#### lowa.

-Improvements have been made on the church building in the way of papering, painting and new carpets.

DUBANGO.—The church building was recently destroyed by fire. The building stood for forty years without insurance and was a total loss. The people will rebuild.

AMES .- The pastor, Rev. F. J. Douglass, took his vacation by exchanging for four Sundays with neighboring pastors.

FAYETTE.—The church building is being enlarged and modernized. The cost of the improvements will be about \$1,200. Rev. J. E. Snowden is pastor.

OAKLAND .- A church building is being erected which will cost about \$5,500. It is a great under-taking for the people, but the success of the enterprise is assured.

SABULA.—The pastor, Rev. D. E. Smith, became violently insane a few weeks ago. Physicians give

the opinion that the attack is acute, and that Mr. Smith may recover.

MUSCATINE.—The pastor, Rev. L. G. Kent, is seriously ill, but is better. At one time his recovery was very doubtful.

WINTHROP .- For this season the congregations of the church are unusually large, and there is a manifest revival of spiritual interest which promises well for the special work of the fall and winter. The pastor, Rev. C. B. Carlisle, and people have taken no vacation; not a service has been postponed, and on each Wednesday evening this summer there has been a large attendance at the pastor's lectures on the Bible. He now begins a new

#### Minnesota.

WADENA .- In our issue of Aug. 22 we noted the death of Rev. Empson Cory. Later intelligence de-scribes a touching deathbed scene. Mr. Cory was ill several weeks, suffering agonizing pain, which he bore with great fortitude. Before the final hour, and when in the full exercise of his mental powers. he expressed a wish to meet such persons as were within reach and who desired to see him. As his neighbors and his church people came into his room he spoke to each a loving farewell, adding a personal word of testimony, encouragement or entreaty as might be most needed. He had preached many good sermons to these same people and spoken many a word of entreaty, but it was the general feeling that his best work came during the last hours of his life.

MINNEAPOLIS .- Rev. Messrs. G. H. Wells, D. D., F. C. Whiting, J. A. Stemen and C. E. Page have returned from vacations in the East, C. B. Moody and L. H. Keller from the Minnesota lakes, and G. R. Merrill, D. D., from a two months' trip to Europe. They were all in their own pulpits last Sunday.

#### Kansas.

HUTCHINSON.-Evangelist Veazie is spending some weeks with this church, caring for all its in terests, but not holding evangelistic services.

MOUND Crry.-This church, which was once selfsupporting, has been peculiarly unfortunate in re-cent years through removal of members and finan-cial losses of its supporters. It has no pastor, but maintains its Sunday school, and, on Aug. 30, ap-pointed a canvassing committee to see what can be done toward getting a pastor. Although a county seat, and having a population of 900, the place is poorly supplied with religious privileges.

#### Nebraska.

CRAWFORD .- Rev. John Jefferies, whose interest in education and whose intimate association with the school work of the town brings him into close relation with the young people, is successful in interesting young men from time to time in the church and in Christian work. Most of these young men, however, as soon as thoroughly enlisted, go elsewhere either for business or to continue their education. One left lately for Harvard, another for Yankton.

ABLINGTON.-Mr. G. F. Nichols of Oberlin Semi-nary closed his work with the church Sept. 1 to resume his studies. The church has been much uraged and strengthened by the labors of Mr. Nichols and hopes soon to secure a permanent pastor.

OMAHA .- St. Mary's Avenue. Rev. A. H. Byles has supplied for three successive Sundays closing with Sept. 1. He has spoken at two of the Y. M. C. A. Sunday afternoon meetings upon the ques-tion Is Christianity Played Out?——Rev. E. L. Ely, pastor of the Saratoga and Cherry Hill Churches, met with a severe accident by a kick from his horse so that he was unable to be in his pulpit Sunday, Sept. 1.

LINCOLN.-Plymouth. F. W. Collins, Esq., deputy county attorney of Lancaster County, gave an address on a recent Sunday morning on the topic Our Boys. The Y. P. S. C. E. has taken charge of the evening service during the vacation. Sunday school and prayer meeting have also been maintained with unflagging interest.

Evangelist C. S. Billings, who supplied the church at Greenwood during the month of August, preached Sept. 1 at Rokeby and Sept. 3 began evangelistic work with the church at Farnam. This is the third time Mr. Billings has been asked to assist in such work by this church. Rev. E. E. Sprague is pastor. Mr. Billings has now been engaged by the State Board to conduct evangelistic work among the missionary churches for three months. His former work has been attended with success.

Rev. T. C. Moffatt, who has charge of the field consisting of the church at Palisade, Hayes County First and Hayes Center, finds his work much interrupted by the instability of the population. Some of the people, uncertain as to the final outcome, are ready to leave their homes, others who went away in the spring are returning and it is difficult for even Christian people to settle down to steady habits of church-going and Christian work. One of the most hopeful features on the wide field is an active Endeaver Society at Palisade.

#### North Dakota.

FARGO.-First is exceptionally fortunate in securing Dr. J. F. Dudley of Eau Claire, Wis., almost immediately upon the retirement of the late pastor. The church had heard Dr. Dudley deliver the annual sermon before Fargo College in June and his address to the Literary Society. So deep an impression was left by these that upon Mr. Yergin's leaving correspondence was opened with him. Af-ter visiting the field Dr. Dudley bas accepted a unanimous call. Besides his regular work be will lecture also at the college.

#### Colorado.

Lyons.—During the pastorate of Rev. Henry Harris the membership of the church bas increased from three to sixty-three in not quite two years. A new meeting house, the first in the town, has erected and paid for at a cost of \$3,363.

#### PACIFIC COAST.

#### California.

SANTA BARBARA .- The church has been enjoying a helpful series of Sunday evening discourses by the pastor, Rev. F. S. Forbes, on Socialism. In a practical and earnest manner he has spoken on subjects of great interest, and congregations have more than doubled since he came. Twelve new members were recently received, one-half on confession.

#### Washington.

-Brooklyn has prepared for a forward SEATTLE .movement. It has papered its house of worship and secured a bell, and is organizing to welcome the teachers and pupils of the State University, which has just moved to that part of the city.

#### CHRISTIAN ENDEAVOR NOTES.

The Reformed Church in America has a Christian Endeavor Missionary League, to which the Endeavor Societies in the denomination are admitted by pledging each year a definite amount toward certain missionary objects suggested to the league by the missionary boards. The league also has a missionary library, which the members use without any charge except for postage on books that are sent by mail, while they also have the use of the library of the Woman's Board on the same con-

The National Christian Endeavor Union of Great Britain and Ireland, lately organized, has as officers a president, secretary, treasurer, and a council of thirty-two members. By the payment of one shilling a year any British Endeavorer, whether an active or honorary member, may become a member of the union on recommendation of his local society, and any member of a church that has no society may join the union by the yearly payment of five shillings, after approval by two-thirds of the council. The president of each society that contributes the shilling yearly thereby becomes a member of the union, and each society may also have two representatives for every fifty members by paying one shilling a year for each representative.

Tent Endeavor was crowded at Erie on the oc casion of the Pennsylvania convention, so that at casion of the Fennsylvania convention, so that at the closing session it became necessary to hold an overflow meeting. The Junior rally was a marked success, and the stirring address on America for Christ, by Rev. J. A. Roudthaler, D. D., of Indianapolis, brought out a remarkable demonstration of The evangelistic element, which was thusiasm. so prominent last year at York, had a large place at Erie, and Sunday afternoon was devoted to evangelistic meetings. One of these was held in the tent, another at the wharves, others at the life-saving station and the Soldiers' Home, and there was an open air meeting in Public Square. An appeal to the unconverted was made at the close of the consecration service, and there were a large number of responses.

The Maritime Union generally opens the series of autumn conventions, and its gathering at Truro, N.S., this year was an excellent one. The question of resolving the union into three provincial unions was brought up, but its consideration was post-poned. Dr. Clark and Evangelist H. L. Gale of Boston were among the speakers, and Rev. A. E. Crews, D. D., of Toronto, the secretary of the Epworth Leagues of Canada, also gave an address. The Nova Scotia Epworth League convention was held in the same town just before the Endeavor convention, in order that the young people belonging to it might have an opportunity to attend both. It was urged that all young people's societies in the Methodist churches of Nova Scotia should be Epworth Leagues of Christian Endeavor. All but five

had already become so, and two of those have since made the change.

#### WEEKLY REGISTER.

Calls.
Sam. G., Aurora, Mo., to Bethany Ch., St. ARNETT, Sam. G., Aurora, Mo., to Bethany Ch., St. Paul, Minn. BLAKESLEE, Allen D., Montrose, Col., to North Ch., Denver, Accepts.
COLE, H. Hammond, San Francisco, Cal., accepts call
to Weaverville.
DUDLEY, Jos. F., Eau Claire, Wis., to First Ch., Fargo, epts. mond, San Francisco, Cal., accepts call DUDLEY, Jos. F., Eau Claire, Wis., to First Chi., Faigo, N. D. Accepts.
N. D. Accepts.
FREELAND, Sam. M., Seattle, Wn., to supply at Port Toynsend.
Toynsend supplying.
KEBBE, Dav. L., Southwick, Mass., to Emmanuel Ch.,
Springfield.
MCNEEL, Albert W., Dinsdale, 1o., to Mitchell. Accepts.

SMTH, Otterbein O., Moline, Il., to Fraer. Accepts.

TENNEY, Wm. L., Olivet Coll. Ch., Mich., bo regular
pastorate, not as supply, in North Adams, Mass.

WHITELAW, Jas. D., accepts call to Cummings and
Buxton, N. D.

WOOD, Edward A., to remain another year in Ipawich,
S. D. Accepts.

#### Ordinations and Installations.

GRANGER. Chas. E., o. and i., First Ch., Bay Shore, N.Y., Sept. 5. Parts, Rev. Messrs. W. I. Chalmers. T. H. Griffith, E. A. Hazeltine, A. E. Colton, C. W. King, S. W. King, C. H. Everest. GRANT, Lathrop U., o. and i., Rimilton, N. Y., Sept. 4. Sermon, Rev. Smuel Eaton, other parts, Rev. Messrs. H. M. Grant, W. F. Ireland, B. T. Stafford, W. A.

#### Resignations.

Resignations.
BLAKESLEE, Allen D., Montrose, Col.
CARTER, Elijah, Edgerton, Minn.
DAVIES, Henry, Derby, Ct.
GUARD, Prot., Bellaire, Mich.
HARMON, Elijah, Wilmington, Mass.
HARRIS, Henry, Lyons, Col., to attend Chicago Seminary.

HARRIS, Rupert W., Bear Grove, Io.

LEICHLITER, Albert M., Runnells, Io.

OKERSTEIN, Jon. F., Pilisbury and Swanville, MinnPIKE, Clarence, Underhill, Vt., to accept call to Mans.

field Center, Ct.

Dismissions.

DINGWELL, Jas., Union Ch., Rockville, Ct., to take effect Sept. 30.

HELMING, Oscar C., Island Pond, Vt., Aug. 21.

SMITH, G. Ernest, Oak Park Ch., Minneapolis, Minn.,
Sept. 3.

#### Miscellaneous.

BROWN, Sherman W., and bis wife, First Ch., Spencer, Mass., on their return from Germany received from the congregation a set of dining-room furniture and from the C. E. Society some silverware. CLAYTON, Thomas, Berlin, Ct., has been asked to undertake the management of a gold cure institute in Dorchester, Mass.

DEWHURST, Frederic E., Indianapolis, Ind., was given a large reception on his return from the East.

#### BIOGRAPHICAL

#### REV. WILLIAM A. KEESE.

Rev. William A. Keese died of typhoid fever, Sept. 1, at his summer home in Lunenburg, Mass., aged forty-eight years and eight months. His life was one of unusual strength and beauty and his ministerial career was of large usefulness and ministerial career was of large usefulness and success. He was graduated at Amberst College in 1869, and at the Newton Theological Institution in 1873. His first settlement was as pastor of the Baptist Church in Ellsworth, Me., whence he reved to Salem, Mass., and later to Chelsea. in Chelsea his views changed so that he no longer felt that he could remain in the Baptist ministry. Soon afterward he received a call to the Trinity Congregational Church, Lawrence, Mass., which he served until his death. His ministry in all these churches was much blessed, and in each a large circle of friends will mourn his loss. Especially in Lawrence had he gained wide recognition as a minister and a man of public influence. His personal qualities and the strength of his preaching won for him the respect and love of a large congregation. The funeral services were conducted by Professor Ryder of Andover at Lunenburg. Mr. Keese leaves a widow and four children. G. E. M.

#### PAPERS FOR NORTHERN MICHIGAN.

We are glad to acknowledge the receipt of \$10 additional for this fund, and to state that the amount in hand will enable us to rescond to Rev. Mr. Martin's call. We are also adding a few other names to our list on the strength of the interest awakened in our list on the strength of the interest awakened in the matter by our appeal. If we could get a special fund of \$100 or \$200, we would be able to place a number of papers at the disposal of each of our home missionary superintendents.

Margaret A. Simpson, Somerville ......\$10.00

#### CALENDAR.

National Prison Congress, Denver, Col., Sept. 14-

Massachusetts Sunday School Association, Fall River, Oct. 1-3.

National Council, Syracuse, N. Y., Oct. 9 Indian Conference, Lake Mohonk, N. Y., Oct. 9-12. National Purity Congress, Baltimore, Oct. 14-16. A. B. C. F. M., Brooklyn, N. Y., Oct. 15-18. A. M. A., Detroit, Mich., Oct. 22-24.

## THE MASSACHUSETTS SUNDAY SCHOOL ASSOCIATION.

The interdenominational work which is being done by this association is finding each year a larger constituency and a larger field. The association was reorganized in the fall of 1889, soon after the return of the delegates to the World's Sunday School Convention, which was held in London in July of that year.

The first three were years of studying the field and ascertaining the best and most profitable ways of doing the work. Rev. G. H. Clark was employed for a portion of his time during one year as the State secretary. few public meetings were held, principally in Boston, which resulted in awakening an interest in the State. In September, 1892, the executive committee appointed Mr. J. N. Dummer and Miss Bertha F. Vella to give their whole time to the work. They arranged for and participated in four district meetings on Cape Cod. These meetings gave much encouragement to continue. The annual convention in November of that year was held in Worcester, when Rev. A. E. Dunning, D. D., who had been president for the preceding three years and since the reorganization, was succeeded by Rev. John Pickles, Ph. D, of Trinity Methodist Episcopal Church, Worcester. During his two years of service the policy of dividing the State into a large number of small and conveniently arranged districts was pursued.

The next annual convention was held in Springfield in November, 1893, and the plan of work as outlined in previous years met with the continued approval of this body. In October, 1894, the convention assembled in Lowell, and Rev. Robert G. Seymour, D. D., then pastor of the First Baptist Church of that city, was chosen as successor to Dr. Each year had developed an increased interest and a larger attendance at the conventions, although the prevailing hard times in 1893 and 1894 greatly retarded the work and made the raising of funds for its support very difficult. While some felt discouraged and others disheartened or indifferent, a few gave time, thought and money to carry it forward. The cheerful, hopeful and always confident chairman of the executive committee, W. N. Hartshorn, inspired the workers and led the despondent ones to see that there was much to work for and many things to encourage and stimulate to continued and better service.

The present year has brought new hope and courage to the committee, and for several months past they have been unusually active in arranging for the advancement of the association and its varied and growing interests. The State has been divided into fifty-three districts, and in all but five of them an organization has been effected. With few exceptions these organizations are doing commendable work. Fifteen Primary Teachers' Unions have been organized, making nineteen in the State. The secretaries have assisted in the three annual State conventions, besides 187 district meetings. They have held 264 conferences with officers and committees. Miss Vella has taught in convention, for the purpose of illustrating methods of teaching, 250 primary classes, aggregating more than 14,000 scholars. A few normal classes have been beld and a very large number of individual officers and teachers have been counseled with and advised. Numerous modern appliances and methods have been introduced to schools and upwards of 100 home departments have been organized. The committee has appointed as associate secretary Mr. Hamilton S. Conant, for more than ten years general secretary of the Y. M. C. A. in Providence, R. I., and who, previous to that time, was a practical Sunday school worker and superintendent of a large Sunday school in Brooklyn, N. Y.

Plans for the annual State convention, which will be held in Fall River, October 1-3, are now being perfected and a program of more than usual interest is being prepared. Each district will be represented in the convention by a picked company of Sunday school workers besides the five representatives which each Sunday school in the State is entitled to send. A systematic visitation of the districts has been made by Secretaries Dummer and Conant for the purpose of conferring with district officers and committees about the program. Among the topics to be considered at this convention are The Bible School, Its Place, Power and Possibilities, and The Relation of Young People's Societies to Sunday School Work. These topics will be treated, respectively, by Rev. E. D. Burr of the Ruggles Street Baptist Church and by Rev. Nehemiah Boynton, D. D., of the Union Congregational Church, Boston. The Bible as Text-Book will be the subject of an address by Rev. Edwin H. Hughes of Newton Center. Mr. Stephen Moore, president of the Baptist State Sunday School Convention, will speak upon The Teachers' Responsibility and Opportunity, and Mr. W. W. Main, State secretary of the Baptist Sunday School Association, will show Massachusetts as a Mission Field. Mr. D. L Moody will give early morning on the Bible, and Mr. B. F. Jacobs of Chicago will make two addresses.

Several new features will be made prominent in the convention and the whole ushered in by a "preparation hour," conducted by Rev. Floyd Tompkins, Jr., rector Grace Episcopal Church, Providence, R. I. A children's service will be conducted by Miss Bertha F. Vella. There will be "young people's evening," and the music each evening will be furnished by them under direction of Mr. W. H. Jacobs of Chicago, and Mr. and Mrs. Willard B. Wilson will render duet selections throughout each day.

The railroads have granted reduced rates to Fall River via either South Framingham or Boston, and nothing has been left undone to make this the most belpful and valuable convention of Sunday school workers that has ever been held in the State. The final program will be ready for distribution by the twentieth of this month, and copies will be sent to any address upon receipt of a postage stamp at the State committee's office, 110 Boylston Street, Boston.

#### DR. MEREDITH ON ETERNAL LIFE.

As yet but few of Brooklyn's notable preachers are back at their post, so the usual embarrassment of homiletical riches did not last Sunday confront the sojourners and visitors in the city of churches. Of the more prominent Congregational luminaries Dr. Meredith alone shed forth that light and heat which make the Tompkins Avenue Church a center of attraction and influence throughout a widespread residential section of Brooklyn. His people were evidently expecting him, for the great auditorium, which seats 3,000 persons, was more than two-thirds full, the male sex being conspicuously in evidence.

Dr. Meredith's sermon was a masterly exposition of the passage in the tenth chapter of Luke where the young lawyer asks Christ what he shall do to inherit eternal life. Though the twenty-eighth verse where our Lord says, "Thou hast answered right; this do and thou shalt live," was made the text of the sermon, it was in reality a luminous unfolding of the whole passage, with the endeavor to bring out the point that one enters the eternal life only when he begins to love God and man.

Leading up to that lesson Dr. Meredith dwelt first upon the bopeful outlook for a man who is at all concerned with soul problems. He wished he could bring all his hearers to the place where the lawyer stood as indicated by his feeling that he must do something to inherit eternal life. Christ's question in reply, "What is written in the law; how readest thou?" Dr. Meredith ex-

egeted as containing a twofold thought: first, that there is a concrete external law, and, second, that men have individual freedom to interpret it. "Ah, but," say the men who are fearful that this opens the way for too great latitude of belief, "everybody will then have a Bible of his own. There will be no common standard." "Everybody ought to have a Bible of his own," thundered forth Dr. Meredith in rejoinder. "Everybody," he went on to say, "has a different conception of God from that of his fellows. Your God is not my God. My conception of God today is not that of my childhood or young manhood. I have thrown those earlier conceptions entirely away."

Passing to the core of his discourse, Dr. Meredith held that Christ meant exactly what he said in declaring, "This do and thou shalt live." To live is to love, to love both God and man is to enter the eternal life. But man not being able to keep that twofold law, God sent his Son to show what love is and to furnish us with a sufficient impulse to go into the world and think and act and speak as Christ did. If a man has not love in his heart he has not eternal life, no matter how long he has been a church member.

Just what the second law means is set forth in the parable of the good Samaritan which follows, and in explaining this Dr. Meredith showed with great skill that the primary difference between the priest, the Levite and the Samaritan was that the latter had compassion on the plundered man. It isn't enough to pick people out of the gutter, take them to a hotel and pay their bills. Such service is not acceptable to Christ unless prompted by love and pity. The preacher concluded by applying forcibly his central thought to the opportunities of personal ministration to poor and needy humanity that the opening of another season of church activity discloses.

Upon the mind of one who hears Dr. Meredith only occasionally the impressions left by this sermon were that he has but few equals and no superiors on this side the water in expository preaching, that his Methodist antecedents contribute a valuable and effective evaugelistic tone to his pulpit work, that he belongs among the theological "progressives" while always sounding a positive note and clinging with all his strength to the revelation of God in Christ, and finally that he is in growing sympathy with the struggles and the longings of the wage-earning classes.

н. А. В.

#### BOSTON EVANGELICAL ALLIANCE.

Only a scanty sprinkling of ministers gathered in Bromfield Street Church last Monday morning at the opening meeting of the season. The subject, Evangelical Faith and Life, was opened by Rev. M. D. Kneeland, D. D., who referred to differing opinions respecting emphasis on Calvinistic doctrines, some holding that they need more prominence than they receive, others that the present generation will not bear much stress upon them, and others still that the all-important need is the practical application of Christianity to life It is the old question, Is salvation by faith, or of works? The speaker held that he builds most effectively who holds fixmly to the foundation doctrines while steadily advancing into practical lines of Christian work.

Rev. Walter Calley, D. D., spoke on the relation of evangelical faith to life. He claimed that the essentially evangelical doctrines are sin, and spiritual regeneration through faith in Jesus Christ, perfected by the Holy Spirit; and defined the difficulty to be a lack of connection between faith and life. Ministers should preach more on the necessity that faith grow into a godly life, else the faith itself is spurious; and should insist upon ethical conduct as the evidence of regeneration.

Rev. E. B. Webb, D. D. effectively emphasized the importance of faith as the fountain and root of life. Evangelical faith must clasp

a Christ possessed of supreme deity, since only the Infinite is able to save the sinner who has set himself against God and the universe. Such a faith is not the result of study alone or of listening to testimony, but of a personal appropriation of Christand a living union with him. This experience will necessarily produce a life animated by humble, grateful loyalty to the Redeemer.

Rev. L. B. Bates, D. D., pastor of the entertaining church, also spoke briefly.

#### FROM THE HAWKEYE STATE.

At one of our lakes there is a popular summer hotel supposed to be run in the interest of a railroad. .The proprietors of this hotel have defied the prohibitory law and sold liquors in abundance. Recently some friends of law and order filed information against the proprietors of the hotel for violating the law. The result was that the hotel was promptly closed with the threat that it would not opened again until it is protected by law. There are too many who would be glad to see this hotel and every other place protected in the sale of liquors. Many temperance people feel indignant that the Republican party had not courage enough to say one word on the subject of temperance in their platform recently adopted. They wholly ignored the one vital, moral question in which the people feel so deep an interest. It is understood that the Republican nominee is pledged to sign a bill legalizing the manufacture of liquors within the State, if the legislature should pass such a law. That an attempt will be made to elect a legislature pledged to this object there can be no doubt. In the meantime the saloonkeepers in the river towns defy the mulct law, and all other temperance laws, and the Democratic party clamor for license.

A few men in responsible positions have been made to feel that the way of the transgressor is hard. One county treasurer sought refuge in Hawaii, but soon learned that the law could reach him in that distant island. Another county treasurer fled to Mexico and became a citizen almost as soon as he touched its soil. He will hardly be permitted to enjoy his ill-gotten gains, even if he cannot be ex-A few years ago two men served tradited. in the State Senate and became intimate friends. A few days since one of the men as judge sentenced the other to the penitentiary for embezzlement. The judge's heart was deeply moved, but he did not shrink from his

While there are frequent changes of pastors among our weaker churches, the pastorate among the stronger churches is much more permanent. Still men come and go. Rev. H. M. Penniman has resigned at Keokuk after a successful pastorate of more than four years. Rev. J. T. Blanchard has left the Webster City church to accept a call in Chicago. During the five years of his pastorate he erected a fine church edifice, and the church advanced in all lines of active work. Davenport, Muscatine, Oskaloosa and Charles City rejoice in new pastors, and the work moves forward. The Home Missionary Society has enlarged its plan of work and hopes to keep pace with the growing needs of the State.

Iowa gave a warm welcome to the Christian Endeavor movement from the very start. In fact, the Junior Endeavor Society had its within our borders. The State divided into twelve local unions that hold annual meetings of great spiritual power. Enthusiasm rises to a high pitch, but the work of these gatherings is of permanent value. The Northern Iowa Union has just closed a most interesting session at Clear Lake. Rev. F. E. Carter, the pastor of the Congregational Church there, his Endeavor Society and the Epworth League found themselves almost overwhelmed by the three hundred delegates and more that flocked to this annual gathering. The people responded grandly to the call made upon them, and all delegates were well cared for even if may had to be sheltered in tents and fed in the church dining-room. Although Clear Lake is one of our most delightful summer resorts, it was plain that the delegates had not come for mere pleasure-seeking. They were present at all the sessions of the convention. Inspiring addresses were given, encouraging reports were made touching work that is being carried on, and helpful suggestions were offered concerning committee work.

W. W. G.

#### BOSTON SUPERINTENDENTS' UNION.

For the first meeting of the season the number of members last Monday night in Berkeley Temple vestries was creditable. The social spirit was manifest with especial warmth, and the continued interest in the purpose of the union for another year was assured in an encouraging manner.

encouraging manner.

President Usher welcomed back his coworkers with hearty words and urged especial
earnestness for the mutual help of every
superintendent and school.

The attitude from which the speaker, Mr. W. H. Emerson, regarded the subject showed that the question was one of importance to every school, for without hesitation he answered in the affirmative the question, Should the Superintendents' Union recommend to the churches the payment of the Sunday school expenses? His paper dealt with the reasons for the shouldering of all the legitimate expenses of the school by the church, as based upon the actual financial condition of a large number of schools in the vicinity of Boston. He believes that missionary work is needed to increase Sunday school benevolences in some localities, and that a much better showing could be made if the effort to provide for the current expenses were relieved by support from the churches. The subsequent discussion showed that in many schools this plan already prevails wholly or in part.

#### TWO LAYMEN WHO WILL BE MISSED.

JAMES WHITE.

Close upon the death of Austin Dickinson. the treasurer of Amherst College, comes the passing away, Sept 3, at the age of sixty-seven, of Mr. White, the popular and efficient treasurer of Williams College. He was of Pilgrim stock, being a descendant of Peregrine White and a native of Hinsdale in Berkshire County. He was educated at Williston Seminary and Williams College, graduating in 1851. Impaired eyesight compelled him after sixteen months' study at Andover to abandon his cherished desire to enter the ministry. He then went into business in Boston, and quickly rose to a partnership in what is now the firm of R. H. White & Co. During his twenty years' business career in this city he gave liberally of his strength and substance to Central Church while identifying himself thoroughly with all the interests of the denomination and serving for eleven years as president of the City Missionary Society. He was several times elected to the legislature. His labors as treasurer of Williams began in 1886, since which time he has thrown all his energy into the duties of the office at the same time taking his full part in the life of the town and of the local church. He leaves a wife, a son and a daughter.

#### WILLIAM O. GROVER.

Another, who was looked upon for many years as a pillar of Central Church, Boston, finished his earthly career the same week with Mr. White. Mr Grover died, Sept. 5, at his summer home in Beverly. Business circles knew him as the inventor and successful manufacturer of the Grover and Baker sewing machine and as a director of several banks and corporations. Educators, especially the stewards of the New England Conservatory of Music, Wellesley, the Institute

of Technology and of many Western colleges found in him a generous and constant friend. His fellow-Congregationalists and citizens generally held in high esteem his modesty, integrity and consistent Christian character.

## GLEANINGS FROM OUR MAIL BAG. RELIGION AT HARVARD UNIVERSITY.

The figures in The Congregationalist of Aug. 15 as to the attendance upon religious serv ices of Harvard University were the result of careful examination and observation. catalogue of 1894-95 gives the number of undergraduates as 1,667; in the communication this was printed 1,167, a simple typographical The graduate and professional schools (excluding those located in Boston) are the scientific school, 308; resident graduates, 242; divinity school, 50; the law school, 404-making 1,004, as stated. Some students from these departments do attend religious services, and their presence adds something to the number of undergraduates present; no intelligent idea of the situation can be obtained without a recognition of the schools that are locally identified with the institu-tion. The estimate of 300 members of the faculty as resident in Cambridge, out of the whole number of 337, may be too large.

Any one familiar with the observation of audiences knows that an actual count differs widely from an impression or estimate. Two hundred is a liberal statement of the maximum attendance at prayers during the academic year 1894-95. As the present writer was not in daily attendance, he makes no affirmation of the exact average, but it is his conviction from frequent personal observation that the attendance at morning prayers during the fall term would not much exceed 150, exclusive of the fine boy choir, the members of which may be considered as employés whose attendance cannot be called "ontional." In the winter attendance was somewhat less. In the fine spring weather it was about half as large as in the fall. If there were "from 200 to 500" a few years ago (which seems to be a guess), then it must be admitted that the numbers are decreasing.

An adequate statement of the character of these services and an account of those on Sunday evening was furnished in manuscript but sacrificed, in printing, to the abbreviating process; these, however, have previously been made public. The high degree of excellence is cordially admitted. The wonder is that so delightful and profitable services meet with such limited a response on the part of those to whose tastes and needs they are so happily adapted. Such a choir and such a choice of preachers cannot be expected in most colleges. But assuming that other colleges can make these occasions equally attractive, if attendance at prayers in one of the smaller colleges were in the same proportion the effect would be startling. Any one having to do with the conduct of such services would prefer to have them entirely optional, although it is not clear why an institution on a religious foundation may not expect its beneficiaries to be present at prayers as well as recitations.

But a wish or a theory is different from a fact. A choice religious service is a fitting element in a great university and a delightful occasion, even when attended by only a few. But it is, at the same time, an object to be examined by the friends of education and religion. Statements of the success of the "voluntary" method are circulated which do not correspond with prosaic observation. These representations have had the effect of creating a demand in several colleges under Christian auspices for the imitation of this method. If this method be inherently right and another method essentially wrong, the incidental disadvantages can be intelligently accepted. But if the method is to be measured by the results it is only fair to the colleges, and especially to the numerous supporters

of colleges who strongly approve of a general and daily worship, that this experiment should be represented not according to any taste or preference but according to the plain facts.

#### RECREATION AND RELIGION.

This was the theme laid down in the Handbook for one of the prayer meetings in August. There are many demoralizing influences in the places of summer boarding and visiting. The Sabbath is greatly desecrated by the boarders, and the people who have the boarders often do their hardest work on that day.

It was delightful to me to know recently of a noble Christian woman, a boarder at a famous seaside resort, who took a decided stand and influenced others to join with her in saying to the keeper of their boarding house, "It is our purpose to go to church while we are with you, and we want you to go also, and not let us keep you away. We insist on having only a light dinner, such as you can get after church. That is enough." They all went to the house of God each Sab-That lady carried her religion into her recreation. She endeared herself to all around and left a memory that will long be cherished. How many professors of religion have done this way the past summer? We fear that such cases as this are "like angel visits few and far between." And yet it is entirely within the power of many others to do the same. w. w. D.

#### MULLER'S PLAN OF ASCERTAINING THE WILL OF GOD.

A correspondent is moved to send the following by a recent editorial in The Congregationalist on Can We Know God's Will Concerning Us:

During the first visit of George Müller to this country the pastors of Newburyport and vicinity were invited to meet him in a social interview, during which the conversation turned upon the question how he ascertained the will of God in special cases.

For forty-eight years, he said (this was in 1877), he had sought to be guided by the will of God, and since he had adopted these methods of learning it he had never had occasion to retrace a step or to feel that a single decision so formed was otherwise than the will of God. This is Mr. Müller's plan:

God. This is Mr. Müller's plan:

1. I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the trouble with people generally is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state it is usually but a little way to the knowledge of what his will is.

2. Having done this, I do not leave the result to feeling or simple impression; if so, I lay myself hable to great delusions.

3. I seek the will of the Spirit of God through or in connection with the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all he will do it according to the Scriptures, and never contrary to them.

4. Next I take into account providential circumstances. These often plainly indicate his will in connection with his Word and Spirit.

5. I ask God in prayer to reveal his will to me and guide me aright.

Spirit.

5. I ask God in prayer to reveal his will to me and gaide me aright.

6. Thus, through prayer to God, the study of the Word and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and then if my mind is at peace, and continues so after two or three more petitions, I go ahead accordingly. In trivial matters and in transactions involving most important issues I have found this method always effective.

These are certainly wise and safe steps, and if Mr. Müller has proved their efficiency for so long a period, and with so great satisfaction and certainty, we may well adopt his methods N. S. WRIGHT.

To us who have our lives so largely in books the material world is always the fable and the ideal the fact .- W. D. Honella

#### TEMPERANCE.

- The grandson of the famous British general, Chinese Gordon, died of alcoholism in California recently.
- How different the general situation might have been today if Theodore Roosevelt's theory of conduct had prevailed. "I have gone on Lincoln's motto: 'Do the best; if not, then the best possible.'
- A national conference of the English clerical advocates of the Gothenburg system will be held in November. The Fabian Society is about to issue a tract advocating the municipalization of the liquor traffic.
- A Hungarian priest has made his parishioners swear to abstain for three years. The saloon-keepers have complained to the officials, saying that if the clerical boycott is not removed they cannot continue to do business or fulfill their contracts.
- The Spectator is urging the necessity of temperance reform in England. The British Weekly says: "The British people will not see the publicans in a perpetual riot of triumph," and it urges that the Gothenburg system be adopted without any compensation save a lengthened notice of termination.
- Alcoholic Anæsthesia, a Factor in Crime, was described by Dr. I. N. Quimby at the great meeting of the Medico Legal Society in New York last week. Dr. Quimby asserted that the old idea that alcohol is a life sustaining substance was long ago abandoned by experts, who now look upon it as an anæs-
- The new census of Massachusetts, recently tentatively announced, showed a population in Boston which warrants the Board of Police Commissioners in issuing ninety-one new licenses for retail liquor establishments. Gen. A. P. Martin, chairman of the board, has tried to induce his colleagues to establish a new method of apportioning the new licenses, whereby the revenue to the city would be greatly increased and some of the unfortunate features of the present system abolished, but he has been outvoted, the licenses will not be sold at auction as he suggested, and the brewers and politicians, when the result is announced, must be credited with the selection of most of the men who are to have the profitable monopoly.
- Arrangements have been completed for the assumption by the Russian Government of the entire control of the liquor traffic. The law will be applied gradually, province by province, but by Jan. 1, 1898, the whole empire is to be governed by it. The official

St. Petersburg organ, which announces the fact, says:

fact, says:

The distilleries will be controlled by the government, the old-fashioned drinking shops will be abolished and the sale of liquors will be under the immediate direction of public functionaries. Abuses of the liquor traffic, from which the peasants suffer, will be done away with, drunkenness will be discouraged, retail prices will be fixed by a just estimate of the cost of production, pure liquors will be furnished to the consumer and the government will be the master of the market.

It is the opinion of the ministers of finance and agriculture that the imperial government will obtain far larger revenues through the monopoly of the liquor business than it has ever obtained from the liquor dealers, whom the official organ describes as lawbreakers, usurers and promoters of drunkenness.

#### FOREIGN NOTES.

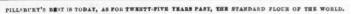
Cholera is spreading in China, Korea and Japan. Up to Aug. 19, 771 cases had been reported in Japan, and in Peking they had had a death rate of over 1,500 per day.

The Korean Government has just promulgated regulations for the newly established postal system. For the present the system will only be operated in Seoul and Ninsen. The stamps which are to be used were manufactured in the United States.

Russia has just sent as minister plenipotentiary to Seoul, Korea, M. Speyer, who has served her interests well in Persia combating the diplomats of France and England. The new British minister to Japan is Mr. Ernest Satow, a man of extraordinary attainments as a Japanese scholar and experience as a diplomat. When will the United States be equally far-sighted?

According to the Gaulois every one who has returned to France from Madagascar regards the situation for the French in the most pessimistic light. The mortality among privates and officers has been awful. The 65,000,000 francs originally appropriated will prove ultimately but a fraction of the cost to France; and when she wins, if she does, she will not know how to profit by her victory. As an administrator of colonies France is a colossal failure.

Rev. Dr. George Lorimer of the Tremont Temple Baptist Church, Boston, has made a decided impression in England this summer. His interview with Mr. Gladstone and cordial reception by the old statesman, his great sermons and stirring appeal for suffering Armenia, and his addresses before the International Co-operative Congress have been unusual in their way. When he stood before the Inter-



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sweet as the wheat; light and fine and white: honest bread that may be honestly called the staff of life. No bread-maker, no bread-lover, will take any other kind after one trial of PILLS-BURY'S BEST.

NOW, while the price is low, is your time to buy it.

PILLEBURY'S BEST IS TODAY, AS POR TWENTY-PIVE YEARS PAST, THE STANDARD FLOUR OF THE WORLD,

national Co-operative Congress he said, boldly, to not a few who had no sympathy with him:

to not a few who had no sympathy with him;

Many of you may not know it, but I happen to be a minister, and I have lived in touch with the people from the time I sailed before the mast on the Baltic Sea, and I believe in redeeming you both in this world and in the world to come. God forbid that I should deny my faith anywhere! Remember that sublime form that appeared in Palestin 2,000 years ago—the greatest Friend that man ever had, his beart full of love, his eye full of tears, his voice full of sacred sweetness, talking to the children of men. Remember that divine form, whose name has touched millions of hearts with hope and whose word has unloosened the shackles of generations and generations of men. Blessed be the Christ for evermore, the Light of the world, the unfading Light of eternity! Remember that man needs something more than bread; he needs spiritual ideals, something born of other worlds than ours to make this world beautiful.

#### EDUCATION.

The two summer schools under Roman Catholic auspices have been so successful this season that it is proposed now to establish a similar school in New Orleans for the edification of the many winter visitors to that city.

- Mr. Albert K. Smiley, proprietor of the Lake Mohonk Mountain House, invited Booker T. Washington to speak to his guests the evening of August 26. The result was a collection of \$1,100 for Tuskegee, the largest ever taken by Mr. Washington.

- Stockton Academy, Kansas, has re-cently, with the help of the Education Society some individual friends, paid about \$4,500 on its debt, which is reduced to about \$3,000. The fall term began Sept. 4, with a better outlook for students than usual.

- Dartmouth College has admitted to its post-graduate course Miss Katherine Quint of the faculty of Tabor Academy, who has been given a year's leave of absence to study Greek and English at Dartmouth as a candidate for the degree of master of arts. Miss Quint graduated at Wellesley in 1890. The daughter of another of our clergymen has just won a notable honor at Harvard. Miss Mary Whiton Calkins, Smith College, '85, for seven years on the faculty of Wellesley College, re-cently passed the "most brilliant," so says Prof. William James, examination for the degree of Ph. D known at Harvard University. But though she lacks the degree, yet, as Professor James has said, her "downtrodden but unconquerable sex is fairly entitled to whatever glory and credit may accrue to it from Miss Calkins's prowess."

#### DEFINITIONS.

TURKISH RULE IN ARMENIA: Organized brigandage, legalized murder and meritorious immorality .- British Statesman.

A TURKISH PRISON: If the old English Star Chamber, the Spanish Inquisition, a Chinese opium den, the ward of a yellow fever hospital, and a nook in the lowest depths of Dante's hell be conceived as blended and merged into one .- E. J. Dillon.

SINCERITY AND HONESTY: A sincere man is a man who holds his opinion in all positive veracity, believing himself to be right. The honest man is the man that opens his eyes and looks the whole question in all its bearings, with all the light open to him, straight and plain in the face. It is to me one of the extraordinary things that a man [John Henry Newman] who conscientiously separated himself from the great intellectual and critical movement of his time should yet have been able so to secure in his time a hearing as to command from multitudes a reverence that may be due to sincerity, but ought never to be given unless behind it and beneath it is the higher and the real honesty.—Principal

THE TREND OF MODERN INDUSTRY: It is a sad law, perhaps, but it is an invaria-

ble law, that industry in its march takes no account of the positions that it overturns nor of the destinies that it modifies. We must keep step with its progress or be left upon the road. It always accomplishes its work, which is to make better goods at a lower price, to supply more wants and also those of a better order, or to secure for men and women greater comforts and conveniences, not with regard for any class, but having in view the whole human race. Industry is this or it is not industry. True to its instincts, it has no sentiment in it, unless it is for its own interest; and yet, such is the harmony of things when they are abandoned to their natural course, notwithstanding the selfishness of industry, directed to its own good it turns finally to secure the good of all; and, while requiring service for itself, it serves others at the same time by virtue of its resources and its power. -Hon. Carroll D. Wright, United States Commissioner of Labor.

WHAT SHOULD A PREACHER BE? He should stand, as it were, on the watch-tower, like the Hebrew prophets, exhorting and reproving, breaking down and building up, boldly rebuking vice and petiently suffering for the truth's sake, helping to sway the destinies of the nation by uplifting the banner of righteousness. He should be like a heavenly archangel, hurling arrows of light into dark and guilty hearts. He should be the enemy of the oppressor and the champion of the oppressed. Sometimes his words should descend softly as dew upon the sun-scorched wilderness, and sometimes they should be as a hammer, to dash in pieces the stony heart. Never should he spare to smite the hoary head of inveterate abuse, but always be ready to throw the shield of his sympathy over per secuted virtue, and never to break the bruised reed or quench the smoking flax. What largeness of sympathy, what tenderness of compassion, what keenness of insight, what dauntlessness of courage does the true preacher require! What passionate and heart-searching love of truth, lest, after all, he should but be daubing tottering walls with untempered mortar! All this should be be, and, alas! what is he? Too often a burdened, weary, timid and conventional man, afraid of what people say and think, and suffering opportunism, policy and slothfulness to dominate his words .- Dean F. W. Farrar.

Are the miracles of Jesus only dying echoes from a long-lost Paradise? No. In the miracles of Jesus lies the earthly task of Christendom. What are you doing, he asks, for the body and life of each separate human being? What about your houses, your institutions,

your wages? Can a healthy generation be reared on them? Would Jesus have remained satisfied if he had known that thousands of school children are without a midday meal? He would have said as he did in the wilderness, Give ye them to eat. The age which does not feed, clothe, shelter and visit the poor is an age "prepared for everlasting fire."—Pastor Naumann.

GOOD AS GOLD .- Every drop of Adamson's Botanic Cough Balsam is actually worth its weight in gold to any one suffering from Coughs, Colds, chitis, Asthma or other throat and lung complaints Sold at 35 and 75 cents by all druggists.

NOVEL COMFORT .- A new mattress has appeared on the scene. It is the discovery of some clever expert who understands the intricacies of mattress construction, and is on sale at the Paine furniture warerooms on Canal Street. It provides a luxurious bed, and the mattress does not lose its original shape after hard use.

## Scrofula Bunches

Formed on my neck and humor broke out on my face. Sores came on my forehead and caused me much suffering. I took my doctor's prescriptions for the blood and other troubles without much benefit. The scrofula not improving I resorted to Hood's Sarsaparilla upon the recommendations of my friends, and it has effected a permanent cure. Hood's Sarsaparilla has also given me strength and renewed health. I gladly recommend it as an effective blood medicine." Miss CARRIE M. Wells, Sanbornton, N. H. P. O. address, Laconia. Get only Hood's, because

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Is the only True Blood Purifier prominently in the public eye. \$1; six for \$5.

Hood's Pills are tasteless, mild, effective, All druggists. 25c.

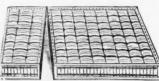


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## MATTRESS LUXURY.



The success of our cross-tied, laid-hair mattresses has been very great.

Our new method of making these mattresses seems to provide the two things most desired in a mattress—first, a remarkably luxurious bed, and, secondly, a mattress that will not "spread" or mat down, but preserve its perfection of shape

and form through years of service. Bear in mind that these mattresses are not "stuffed," but laid. The tick is not made and then filled with hair, but the entire framework of hair is first made and the tick is folded about it. This same principle is followed in the finest ordered cabinetwork, and the result is luxury itself.

With this method of construction we have incorporated a new feature of our own invention whereby "bulging out" is absolutely prevented. The square sides of the mattress and its sharp edges are preserved in all their original form. They cost but a trifle more than the ordinary mattress and are twice as durable.

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#### THE BUSINESS OUTLOOK.

The week which closed Saturday was a peculiar one in its bearing upon the stock mar-ket. On Thursday liquidation was severe all along the line, London contributing liberally to the flood of selling orders. A reaction was certainly due and the bears and sold-out bulls were around predicting that the decline would extend from three to five points. As gold exports were heavy, nearly \$5,000,000, and exchange showed little signs of weakening it certainly did look Thursday night as though lower prices would be reached during the succeeding days.

Wall Street failed to reckon to the full, however, on the hopefulness of the outside public, which is certainly a growing factor in the situation. Hence on Friday there was little or no pressure to sell stocks and commission houses reported good orders to pick up securities on every little decline. The result was a strong closing and a buoyant market Saturday, although much of the talent was absent at the yacht race.

When we consider the firmness with which stocks are held, even in the face of gold exports and rumors of the necessity of another government bond issue and the fact that the bond syndicate for the first time last week allowed the Treasury gold reserve to remain below the \$100,000,000 mark, the conclusion is inevitable that speculative enthusiasm is rising, that the public places its confidence on better times and that nothing short of a relapse of the panic can check the rising tide of advancing prices and prosperity. And excepting the unsatisfactory condition of our currency, every other known factor would seem to justify this enthusiasm.

The New York bank statement for last week clearly showed that the fall trade was based upon sound foundations. The statement showed a large increase in loans and a heavy decrease in the reserve, indicating the growth in the volume of business. Latest advices of the corn crop promise a yield fully up to the original large estimates. The centers of trade throughout the country report a lively demand and an increasing volume of merchan-

dise moving.

A further advance of from \$1 to \$2 has taken place in iron and steel prices and the demand exceeds the production. Finished products are beginning to show the effects in better prices of the advance in raw iron and steel. Most of the large mills have suffi-cient orders to keep them busy into 1896 and are refusing to name prices for future delivery.

The bank clearings for the five days of last week aggregated \$915,000,000, which was 3 per cent. greater than for the preceding week, 15 per cent. greater than for the same week last year, 26 per cent. more than in 1893, but 18 per cent. less than in 1892, and 13 per cent. less than in 1891. Last week we exported 2,260,000 bushels of wheat against 3,207,000 bushels a year ago, and 4,902,000 bushels in 1893. Indian corn exports show very gratifying increases. Thus, we sent out last week 1,405,000 bushels, as against 127,000 bushels last year, and 672,000 bushels for the corresponding week of 1893. Last week there were recorded in the United States 184 business failures against 207 a year ago. In Canada there were 33 failures against 29 last year.

#### THE LACK OF TRAINED FINANCIERS.

But, perhaps, there is no more startling lack in the educational machinery of today than in its inadequate means for training men to examine, scientifically and as experts, the financial and actuarial problems of insurance and of large corporations. The creation of enormous investments to furnish protection against fire and death has called upon peculiar mathematical and trained ability. The interests involved are stupendous; right or wrong management means comfort or loss to homes all over our land and honor or failure to large and important institutions. These new problems

—which must be clearly faced—have come in with the rise of corporate institutions. They are associated with the development, too, of a new part of law. The management of vast railway or financial institutions, by boards of directors, makes the expert accountant and actuary a person whose value is great—but who today is rarely to be found. The university should bring itself close to the life of the community by preparing men for these important funcself close to the life of the community by preparing men for these important functions. The serious railway reorganizations of recent years and the impairment of the credit of our securities in foreign lands have shown the lack of properly educated men in this vast field of commercial life; this lack should not be allowed to continue.—President W. R. Harper, Chicago University, March 31. Address to students of university.

GEN. O. O. HOWARD .- During the coming fall and winter, Gen. O. O Howard will lecture on the Civil War. Address Cyrus Kehr, 1101 Chamber of Commerce, Chicago. Engagements should be made

A TIMELY REMINDER.—Each season forces upon our consideration its own peculiar perils to health. The advent of fall finds many reduced in strength and vigor, poorly prepared to continue the business of life. The stomach and bowels, the great highway of animal economy, are especially liable to disorder in the fall. The nervous system has also suffered in the struggle. Typhoid fever and malaria in particular find in the fall that combination of earth. air and water that marks this season as especially dangerous. The falling leaves, the decaying vege-tables contribute their share of contamination. Hood's Sarsaparilla furnishes a most valuable safe guard at these important points, and should be used in the fall before serious sickness has laid you low.

TRANSCONTINENTAL TOUR IN OCTOBER.-Messrs Raymond & Whitcomb have announced a delightful trip to the Pacific Coast, the date of departure of the party from Boston being Tuesday, Oct. 22. The journey to Chicago will be over the Boston & Albany, New York Central and Michigan Central lines. After a day's rest in Chicago at the magnifi-cent Auditorium Hotel, the westward journey will be resumed, the route being via the Chicago, Rock Island and Pacific Railway to Kansas City and thence over the Santa Fé system to San Diego. A visit will be made to the ancient city of Santa Fe., N. M., en roule. The date of this excursion will be especially favorable for those who wish to escape from the East before the beginning of winter. Il-lustrated circulars, describing their California trips, will be furnished without cost by Raymond & Whitcomb, 296 Washington St., opposite School St.,

No lamp is good without its own chimney.

The "Index to Chimneys" tells what chimney is made for every lamp or burner in

Write Geo A Macbeth Co, Pittsburgh, Pa, for it.

Pearl glass, pearl top, tough glass.

## Solved!-The Sunday Evening Problem.

A new plan has been introduced for the Sunday evening service, and it is successful. Wherever used, churches are crowded, the people delighted and instructed in Divine truth; spiritual results are secured and finances helped.

Write for pamphlet, "Solved; or, The Sunday Eve-ning Problem." Read its hints, and the actual expe-rience of pastors who have tried the new plan. It is mailed for the asking. Illustrated catalogue so cents.

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Hennepin Ave. CHATTANOOA: 709 Market St. SAN FRAN-CHACO: 430 Kearny St. FORTLAND: 411 Conch St. Not a Patent Medicine.

Nervous Prostration. Mental Depression. Nervous Dyspepsia. Mental Failure.

## Freligh's Tonic (A Phosphorized Cerebro-Spinant)

will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c., ten days' trial. Regular bottle \$t\$ by mail. Small bottle, but 100 doses in each.

Concentrated, Prompt, Powerful.

Formula, descriptive pamphlet, full directions, testimonials, etc., to

I. O. Woodruff & Co., Manufacturing Chemists, 106-108 Fullon St., New York Oity.

Formula on Every Bottle

Financial.

## **HOME INSURANCE COMPANY**

OFFICE, NO. 119 BROADWAY.

Eighty-third Semi-Annual Statement, Jan., 1895.

SUMMARY OF ASSETS.	
Cash in Banks	. \$410,495.19
Real Estate	. 1,666,572.17
United States Stocks (market value)	. 1,453,875.00
Bank, Trust Co., and Railroad Stocks an	d
Bonds (market value)	. 3,618,607.50
State and City Bonds (market value)	813,914.94
Bonds and Mortgages, being first lien on Rea	ll l
Estate	. 519,894.34
Loans on Stocks, payable on demand	. 125,100.00
Premiums uncollected and in hands of	f
Agents	. 504,853.18
Interest due and accrued on 1st January, 189	6 46,524.22
	\$9,159,836.54
TIADITITIES	Washington, Sanata

LIABILITIES. 
 CASH CAPITAL
 \$5,000,000.00

 Reserve Premium Fund
 4,369,289.00

 Reserve for Unpaid Losses and Claims
 720,119.76

 Net Surplus
 1,070,427.78
 \$9,159,836.54

D. A. HEALD, President.
J. H. WASHBUEN, Vice-Presidents.
E. G. SNOW, Vice-Presidents.
T. B. GREENE, Secretaries. H. J. FERRIS, A. M. BURTIS, Ass't Secretaries. NEW YORK, January 8, 1895.

CITY, COUNTY HIGH (H) GRADE AND STATE BONDS,
PAYING A HIGH BATE OF INTEREST. We make a specialty of High Class Securities, suitable for permanent In-vestment. Descriptive circular mailed on application. SPRAIN, DICKINSON & CO., Bankers
10 Wall Street, New York.

# WE BUY Do You Want to Sell a WESTERN MORTCACE or Western Land-avoid foreclosure costs—stop sending good money after bad—get a good 5 per Boton Bealty, Indemnity and Trust Co., Send for our Bond List.

### C. H. VAN BUREN & CO., BANKERS AND BROKERS, 62 BROADWAY, NEW YORK.

87 OCKS,
AND HIGH GRADE INVESTMENT SECURITIES.
Circular letter, including list of selected bonds,
Mailed Free.

## 8% NET. FIRST GOLD MORTGAGES

on Improved Red River Valley Farms. Loans to actual settlers only. 13 years experience in business. Send for formal applications, list of references and map showing location of lands.

WILLIAM T. SOUDER, Financial Agent, 803 Century Building, Minneapolis, Minn-

#### ESTIMATES OF MEN.

GEORGE SAINTSBURY.

He knows more about the literature of the world than any other living man. Of English literature he knows perhaps all that one man may hope to know .- W. Robertson Nicoll, Editor of The Bookman.

#### SIDNEY LANIER.

If ever a poet revealed himself and reveled in a higher kingdom of thought and life-consistent, vast, filled with righteousness, radiant with the beauty of holiness, peopled with royal souls, full of the divine love and wis-dom-certainly Sidney Lanier is that poet.— Bishop John H. Vincent.

#### SCOTT AND CARLYLE.

I do not reproach Scott, but I do feel that he has not fairly represented his people, he has not understood John Knox. Nay, Knox stands infinitely above any platform Scott can occupy. He has not understood the Cameronian and Covenanter preachers. Their idealism, their range of imagination far transcended his. I do love to have the whole of my country made articulate and I ask you to remember that if you would know what the people are study the men whose passion and whose genius live in the poetry of Burns. They are men whose thought and whose temper lives in the breast of Carlyle, but Scott saw not the meaning of it or failed to describe it .- Principal A. M. Fairbairn.

#### VOLTAIRE.

Voltaire, a pupil of the Jesuits, learned with them to doubt, to deny, to despise those who enforced where they did not believe. He became an advocate of honesty in faith, in opinion, resolved that whatever should happen he, at least, would crush the abomina-tion of unreal faith. We all have our inherited feeling about Voltaire. Much can be said against him. No noble figure was he, heroism of the nobler order dwelt not in the man. A mocker by nature, ironical in speech, with a wonderful power of satire and scorn, he turned against treasured beliefs all the wealth and all the fire of his inimitable raillery. But mark, what he faced was not the Christianity of Christ-it was the Catholicism of France in the days of Louis the Well-Beloved-and remember he has served freedom if he does any disservice to certain aspects of religion. If he struck in the very hour of the priest's triumph, called the people to account, compelled even the king to hear, did he not accomplish one great work never to be forgotten by free, living Protestant men?-Principal A. M. Fairbairn.

#### JAMES G. BLAINE.

He had an opportunity and lost it by silence. In the public meeting to which I, with many other clergymen, declined to go, Blaine lost the opportunity of a lifetime. When Dr. Burchard spoke on behalf of the clergymen he said: "Mr. Blaine, I want to say to you, in behalf of the clergy of the city of New York, that we are in favor of your election because you are opposed to rum, Romanism and rebellion." Mr. Blaine's mother was a Roman Catholic, while his relatives on the other side were Presbyterians. Just see the opportunity he had. If in replying he had said: "I am obliged to you, gentlemen, for your suffrages. I am a Protestant myself, but I want no man to vote for me as a means of striking at the religion that made my mother what she was," he would have been elected with a most tremendous rush by Catholics and Protestants alike. I present him as a man who by neglecting his opportunity, which his life and his experience ought to have made him ready for, unmade his prospects for the presidency. He knew it and said so. He explained his silence by saying that he was so tired he could hardly stand up. But no statesman ought ever to allow a man to make a public speech to him unless he has seen it beforehand and can prepare his reply .- Rev. Dr. J. M. Buckley.

ARMSTRONG & McKELVY ATLANTIC, BEYMER-BAUMAN, BRADLEY, New York. BROOKLYN, New York. COLLIER, St. Louis, CORNELL,
Buffalo.
DAVIS-CHAMBERS,
Pittsburgh. ECESTEIN, Cincinnati. PAHNESTOCK, Pittsburgh. JEWETT. New York. JOHN T.LEWIS & BROS.CO MORLEY, Cleveland.
MISSOURI,
St. Louis. RED SEAL, St. Louis. BALEM, Salem, Mass SHIPMAN, Chicago.

St. Louis and Chicago

ULSTER, New York.

One of the leading and best known painters in this country says, "I cannot afford to use anything but Pure White Lead" (see list of brands). Every practical painter knows this. It is only those who haven't any reputation to lose who don't know it, or will use misleading brands of White Lead or unknown worthless mixtures. Although low-priced, they are not cheap. Pure White Lead is the cheapest, because it is the best.

If colors are required they are easily made by using the National Lead Co.'s Pure White Lead tinting colors. Pamphlet and color-card

NATIONAL LEAD CO.,

I Broadway, New York.



FOR WARM AIR ONLY, and the MAGEE COMBINATION HEATER here shown (for warm air and Hot Water), each received THE HIGHEST AWARD at the World's Fair, Chicago.

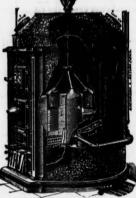
They are honestly, carefully and intelligently made for USE, not merely to sell.

No one can afford to keep house without a Magee Range and Furnace, because the saving in fuel and food will pay many times their cost above any others

BEWARE OF IMITATIONS.

The name Marce carries our Guaran tee of PERFECT SATISFACTION with proper use.

DESCRIPTIVE CIRCULARS ERFE. For Sale by Leading Dealers Everywhere.



MAGEE FURNACE COMPANY, 32, 34, 36 & 38 Union St., Boston. 

# RANCES

HEATERS MAKE HOUSEKEEPING

TWO GOLD MEDALS.

Made by WEIR STOVE CO., Taunton, Mass.



# DURKEE'S SPICES

THE WELL KNOWN "GAUNTLET BRAND" EXCEL IN PURITY, STRENGTH & FLAVOR.

#### WHAT MEN SAY.

I would rather see a ragged Indian with his old-fashioned bow and arrow aiming at his mark and hitting it than the most elegant marksman with a beautiful modern rifle who, nevertheless, hits the wrong mark every time. And so I would rather have my child in the old wooden schoolhouse under the genuine teacher, working to make true-hearted American citizens, than in the great palatial city schoolhouse without the right sort of teacher. -C. F. Dole.

- So far as I know, government can only be carried on by parties, the law of action and reaction; and therefore what a Christian man has to remember is this, that no party has ever existed, I suppose, in civil history with-out containing patriotic men, and no party has ever labored for the commonwealth with-out doing it service. Any party that declares itself to have a monopoly of purity and a monoply of honesty, any party that declares that the other cares only for its own interests, but that they alone care for the well-being of the people, is condemned there and then. It ceases to be a party of patriotism; it becomes a party of Pharisaism.—Rev. John Watson (Ian Maclaren).

The solidarity of labor is just as great a menace to the peace of the nation as would be the solidarity of capital. It is the solidarity of society which furnishes the true principle of all our conduct. We are all members one of another-laborers, employers, merchants, customers, professional people, artists, traders, all sorts and conditions of men; and this is the body to which we rightly apply the motto, "An injury to one is the concern of all." Not until our labor organizations comprehend and recognize these larger relations and obligations will they cease to be a source of peril to the state .- Rev. Washington Gladden, D D., LL. D.

- The condition of the American Negro twenty years hence depends far more on what the 10,000,000 of Southern white people who form the strata next above him, and the corresponding class of recent foreign extraction in the North, may then think about him, than on anything that any political party can do for him in Congress, or all that even the superior education the Northern churches are now importing to him can achieve. For every law enacted for his political protection will be ignored and defied, and the more he knows and the more capable he becomes, the less will he be tolerated by the great brute labor league interest of the North that everywhere elbows him into the gutter, and the solid column, not of poor white trash, but of well enough meaning but narrow-minded Southern people, who are not yet half convinced that he has the common rights of American citizenship .- Rev. A. D. Mayo.

In whatever direction I have turned my studies relative to the moral character of women engaged in industry the result has been the same, whether those studies have been conducted in this country, in Great Britain, or upon the continent of Europe. I did use to think that industrial pursuits engaged in by woman might cause her some degradation, or at least bring to her a loss of respect, which is always disastrous to any social sense, for with the loss of respect for woman there begins, not only a loss of tone in society, but an apparent and subsequently a real disintegration of the I have become convinced, however that this loss of respect does not occur through co-employment of the sexes, and the fact that the co-education of the sexes in so many colleges and institutions of higher instruction has been carried on with so great advantage and without any of the evil consequences which were anticipated is strong collateral evidence that the mingling of the sexes, either in industry or education, does not work harm to society; but, on the contrary, brings great good and secures that respect which is essential to honorable social and family life.— Hon. Carroll D. Wright, United States Commissioner of Labor.

For Sick Headache Take Horsford's Acid Phosphate. It removes the cause by stimulating the action of the stomach, promoting digestion and quieting

You cannot be well unless your blood is pure. Therefore purify your blood with the best blood purifier, Hood's Sarsaparilla.

TOURS TO THE SOUTH VIA PENNSYLVANIA RAIL-ROAD .- Two very attractive early autumn tours are announced by the Pennsylvania Railroad Company. They include the battlefield of Gettysburg, picturesque Blue Mountain, Luray Caverns, the Natural Bridge, Grottoes of the Shenandoah, the cities of Richmond and Washington and Mt. Vernon. The Richmond and Washington and Mt. Vernon. The tours cover a period of ten days and will start from New York in special trains of parlor cars on Sept. 24 and Oct. 8. Round trip rate, including all necessary expenses, 855 from New York, or 865 from Seoton. For detailed tilnerary apply to Ticket Agents or to Tourist Agent, 205 Washington Street, Boston, or Room 411, Broad Street Station, Philadelphia.

For Good Color and Heavy Growth Of Hair, use

# Hair Vigor

Bottle will do Wonders. Try it.

Purify the Blood with Ayer's Sarsapari.a.

of Bees, Wasps, Hornets, Centipedes or Scorpions—bites of animals, reptiles or insects, are instantly soothed and quickly cured with Pain-Killer. It counteracts the effect of the poison, allays the irrita-

tion, reduces the swelling and stops the pain. When you go fishing, on a picnic

or on any outing trip, be sure and take a bottle of

For all pain-internal or external-it has no equal, and for Cholera Morbus, Diarrhœa and Dysentery, it is almost a specific. Sold everywhere at 25c. a bottle. (Quantity has been doubled.) Accept no imitation or substitute. The genuine bears the name—PERRY DAVIS & SON. 

DISTRESSING



SKIN Instantly Relieved Speedily

OF THE

SPEEDY CURE TREATMENT.—
Warm baths with CUTICURA SOAP, gentle applications of CUTICURA (ointment), and mild dones of CUTICURA RESOLVENT (the new blood put ifler)

Sold throughout the world. British depot: F New-BERT & Sons, 1, King Edward-st., London. POITER DRUG & CHEM. CORP., Sole Props., Bostop, U. S. A.

Cures Corns, Warts, Bunions, etc. So easy to apply—it sticks fast. Ask for Dent's; take no other. Sold everywhere, or by mail 10 cents, C. S. DENI & Co. DETROIT, MICH.

Try Dent's Toothache Gum



I used Ely's Cream Balm for catarrh and have received great benefit. I believe it a safe and certain cure. Very pleasant to take.—Wm. Fraser, Rochester, N. Y.

## CATARRE

A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists or by mail. ELY BROTHERS, 56 Warren Street, New York.

than 50 years by the leading physicians of Europe, in the treatment of female patients. Specially ended for

recommended for
Poorness of the Blood and
Constitutional Weakness.
Imported by E. Fougera & Co., N. Y.
To avoid imitations BLAUD is stamped on each pill.

DOES YOUR HAIR FALL OUT?

Is it getting thin—lessening in volume? If so, I heip you. If totally hald do not write. Select fan patronage for 10 years. If interested, send self-dressed stamped envelope to Miss RACHEL T. WYA Centreville (Cape Cod), Mass.

#### OURRENT THOUGHT.

AT HOME.

Prof. E. J. James, in The Citizen, under the title, Some Considerations on Our System of Education, says: "The church has gone into the business of education in a manner quite without a parallel since the Middle Ages, and it seems destined to devote more rather than less attention to this subject for the near future at any rate. Men are endowing schools and colleges or contributing to their endowment as a part of their ordinary religious work. School, college and university building has taken the place of cathedral building as church enterprises."

The Living Church does not like it because Professor Briggs has been invited to address the annual meeting of the Brotherhood of St. Andrew. "The Presbyterian Church is deserving of all admiration for the noble stand it is taking for fundamental truth against the leaders of innovation. It is among ourselves, if anywhere outside their own borders, that sympathy might be expected in this difficult task. Shall we then give our encouragement to the very men who have caused all the trouble? In what way could higher disrespect be exhibited toward the great Presbyterian body, with whom we have been, through our official action, carrying on formal negotiations? Does it not indicate a certain pleasure on our part in anything which tends to weaken the religious organization to which we have been professing to extend the olive branch of peace? were the divine will that unity is to be effected by agreement between the Episcopal Church and other Christian bodies, it is the substantial element of serious and faithful men who have fixed convictions who are to be considered, and not the doubtful and uncertain characters of unsettled views and restless temperament who retain the name of membership while they reject the principles of the religious denomination in which they have been nurtured."

The Interior says: "The Congregationalist complains of an over-supply of ministers. But the competition is no sharper among their ministers than among ours. There is no goodness in prevailing upon young men to enter the ministry whose qualifications assure them of nothing but a life of painful and useless struggle.'

ABROAD.

The New Age (Socialist) believes that "there is a deeper and subtler cause of Liberal defeat than any which conventional politicians have yet explained. In the most reflective minds distrust of the entire system of representative government is springing up. It is felt that between our sorry 'elected persons' and our 'hereditary peers' there is little to choose. 'Elected persons,' with some honorable exceptions, notoriously represent themselves first and their constituents afterwards. They are the ultimate and most insidious form which aristocracy assumes-the creatures, for most part, of personal ambition, lust of power, vanity, party spirit, hypocrisy, of egoism in excelsis. It may seem a paradox, but it is nevertheless true, that no representative government can possibly be a democratic government."

The Paris correspondent of Evangelical Christendom says that Polémique, the Protestant paper, has ended its short career. The Signal still lives, but M. Arthur de Rougement, its principal and founder, has died. Says the correspondent: "When the idea of creating a daily political paper by Protestants was mooted, he threw his whole energy into the plan, devoting time and property to further it. The generality of evangelical Protestants are not favorable; French politics are dangerous to play with, and it is a continual source of concern that men who profess to know the gospel should never get beyond presenting a cold human morality, or, at best, deism, as stepping stones to France. perishing for want of the bold, outs poken

gospel of Christ, the sole and unique power of God unto salvation to all who believe. But Christians are shy of the gospel, dare not bring it forward; and stand exhorting crab trees to bear luscious fruit and briers to shear off their thorns."

The Japan Mail, commenting on the massa cre of Christian missionaries in China and the situation there, says: "It is difficult to avoid the conviction that nowhere in China can foreign life or property be counted safe. . If only full punishment could be made to fall upon the actual perpetrators of the crimes and upon those directly responsible for the preservation of law and order some hope of reform might be entertained. But a Treaty State is constrained to deal with the Central Government, and under China's administrative system the Central Government's arm does not reach beyond the walls of Peking."

The leading Conservative organ of Germany, Kreuz Zeitung, alluding to a recent murder in Berlin, said it was only the latest of a long series of demonstrations of the immorality which is eating into the vitals of the German

How much trouble he avoids who does not look to see what his neighbor says or does or thinks, but only to what he does himself, that it may be just and pure .- Marcus Aurelius.

#### Marriages.

The charge for marriage notices is twenty-five cents.

DAVIS-MARSHALL-In Everett, Sept. 5, by Rev. A. B. Patten, Rev. Edwin Carey Davis of Hiram, O., and Isabelle E. Marshall of Everett.

and baselie E. Marshan of Everett.

IRTLAND—DURHAM—In San Francisco, Aug. 27, by
Dr. W. D. Williams, Prof. J. C. Kirtland, Jr., of Leland
Stanford University and May L. Durham of Springfield, Mo.

SEELYE—SCUDDER—In Northampton, Sept. 5, by the bride's father, Charles L. Scudder and Abigail T. Seelye.

#### Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The noney should be sent with the notice.

BIRD—In Lexington, Aug. 30, Sarah A., widow of the late Henry M. Bird of Cambridge, aged 68 yrs., 5 mos ,

late Honry M. Bird of Cambridge, ages 28 dys.

BRAGDON—In Monmouth, Me., Aug. 27, Deacon Charles
B. Bragdon, aged 39 yrs.

SILLIMAN—In Friendaship, N. Y., Aug. 29, Rev. Charles
H. Silliman, aged 24 yrs. He was pastor of the Congregational church at Friendship and only recently ordained. He leaves a young wife and a church that mourn his sudden death.

WULTE—In Williamstown, Sept. 3, Hon. James White,

WHITE-In Williamstown, Sept. 3, Hon. James White, treasurer of Williams College, aged 67 yrs.



A Friend In Need

Pearline. It's a friend indeed to every woman. washes clothes, paint, dishes, glass-anything that you want clean. It washes with half the labor, and without harm. It cleans without wearing out, and without worry. Pearline saves the hardest part of all work. Have nothing to do with imitations; you'll have little to do, if you use Pearline.

Beware Peddlers and some unscrupulous grocers will tell you "this is as good as "or" the same as pool as "or" TS FALSE—Pearline: IT'S FALSE—Pearline: IT'S FALSE—thing—send it back. 273 LAVIS to the honest

## Larrabee's Rheumatic \_iniment

is an old and valued remedy, which has enjoyed a constant patronage for over sixty years, proving its wonderful worth and efficacy in all painful diseases, such as Rheumatism, Neuralgia, Catarrh, Toothache, Lumbago, Backache and other ailments where pain is an attendant. Try it. For sale by all druggists or by mail, 25 cents.

WINKELMANN & BROWN DRUG CO.,

Baltimore, Md., U. S. A.



"Say aye 'No' and ye'll ne'er be married." Don't refuse all our advice to

25

#### THE SUPREME ISSUE IN THEOLOGY.

No one is a Christian except in so far as he reproduces the Christ in his life. What he believes concerning the Christ, when his rul-ing purpose is to reproduce his Lord, determines what his Christian character is. Therefore, all discussions in theology center in the person of Christ. That was the question under consideration in the recent investigation at Andover, and, in spite of the fact that metaphysical distinctions which neither the scholastic nor the popular mind understand often obscure the discussion of this question, there is nothing concerning which people long for positive knowledge more than the person and mission of Christ-his relations with God and with every human soul.

A writer in The Transcript, Thomas Mair, who we suppose is a layman, states the issue clearly, as we believe it presents itself to all those who know themselves to be sinners and who want a divine Saviour. He says:

and who want a divine Saviour. He says:

The issue is plain and distinct. If the old idea is true, then Jesus Christ is the incarnate Son of God, miraculously born of the Virgin Mary, living on earth for over thirty years, doing acts which God alone can do, teaching a system of faith which was to be the future guide for all men until he should come again to judge the quick and the dead, at last dying on Calvary under circumstances and amid surroundings which confirmed the truth of his sayings, and rising again from the dead and being with his followers until his ascent to heaven. On the other side, if the new conception is correct, Jesus Christ was simply a human being, free from the weaknesses of his fellowmen, living a purer life, and teaching a system of ethics which, when adopted, will enable men so to develop the moral nature inherent in them that they shall be like him and so to increase in goodness that they will at learth reach. him and so to increase in goodness that they will at length reach a plane where they will have no desire for sin and no place r evil. Christians hold the first idea.

theorists, while generally accepting the second, differ in many details, but unite in denying the divinity of Jesus, although con-ceding his wonderful humanity. The insurmountable obstacle to the sec-

The insurmountable obstacle to the second idea of Jesus is the fact that if he was only a moral teacher, then his repeated statements as to himself and his work must be false, and in place of the pure ideal of which our friends speak they present to us an impostor. He either was or he was not what he claimed to be. If he was the incarnate Son of God all is well with Christianity, but if he was only what modern theory would make him then the Jews were right in calling him a deceiver, and as right in calling him a deceiver, and, as such, he loses all claim to the trust of men. such, he loses all claim to the trust of men. No amount of ingenious sophistry can explain or do away with such a distinct state ment as he made when he said, "Before Abraham was I Am." The Jews knew what he meant and "took up stones to stone him" for what, to them, was the greatest blasphemy a human being could utter. . . . Nothing has ever met and satisfied that craving of man, but the spiritual life that comes through a trusting faith in a risen Redeemer. It has sustained and comforted millions of despairing souls since Jeans Redeemer. It has sustained and comforted millions of despairing souls since Jesus called all men to him when he walked through Palestine. No amount of ethical culture could ever have inspired Wesley to write-

Jesus, lover of my soul, Let me to thy bosom fly.

And yet how the words thrill the heart of all men! No elaborate system of philosophy could raise the soul of man to that culmina-tion of faith in the Te Deum—

Thou art the King of Glory, O Christ; Thou art the Everlasting Son of the Father.

And cold, calculating theory shrivels into nothingness before such a burst of triumphant praise. For a time ingenious theory will please by its novelty and attract by its flattery of human ability, but the years come and go bringing wreck and destruction to these devices, while above them all shines the cross of Christ as bright with glory as it did on Calvary when the re-

demption of man was accomplished and the promise of the ages was fulfilled.

Adam and Eve had many advantages, but the principal one was, that they escaped teething .- Pudd'nhead Wilson's Calendar.

Land! if you want to know folks, just hire out to 'em. They take their wigs off afore the help, so to speak, seemingly .- R se Terry Cooke.

"WELL-DRESSED MEN" is the headline for the advertisement of an enterprising tailor in Chicago who does business on a large scale all over the country. It would probably surprise many of our readers to know that perhaps some of their friends, readers to know that perhaps some of their friends, certainly many of the men they meet, actually wear good, tailor-made suits of perfection fit, cut in a city the wearers may never have seen. The price attracted them; the clothes suit them. Louis S. Vehon is the tailor referred to. His advertisement appears on page 386 of this issue of The Congre-

Wear a Lifetime. 25

Twenty-Five Year Guarantee in each box of Sterling Silver Inlaid SPOONS AND FORKS.

\*\*\*\*



Silver inlaid in the back of the bowl and handle, then plated entire. There is nothing similar or "just as good" as Inlaid with silver. Each article stamped on the back.

STERLING INLAID HE. ne new and artistic patterns are made in Ini quality—Some attractive funcy pieces in silver plate. Sold by all jewelers. Made only by

The Holmes & Edwards Silver Co.,

BRIDGEPORT, CONN.
Salesrooms, 2 Maiden Lane (second door from Broadway, N.Y. A complete line of Solid Silver, Novelties and plate to be seen. plate to be seen.

BOC

COOK BOOK emember ! these

For shortening never use more than two-thirds as much Cotto lene as you would of lard.
When frying with Cottolene always put it in a cold pan, heating it with the pan. Cottolene produces the best results when very hot, but as it reaches the cooking point much somer than lard care point much sooner than lard, care should be taken not to let it burn—when hot enough, it will delicately brown a bit of bread in half a minute. Follow these directions in using Cottolene and lard will in using Cottolene and lard win never again be permitted in your kitchen or in your food. Genuine Cottolene is sold everywhere in tins with trade-marks—"Cottolene" and steer's head in cotton-plant wreath on every tin.

THE N. K. FAIRBANK COMPANY, Chicage 224 State St., Boston, Portland, Me.



Durable—Easily Applied.
This roofing is manufactured from natural Trinidad asphals materials, and will not dry up and become brittle under exposure to the weather as coal-tar roofings do. EF Send for free sample of roof [2] wars old, with circular and price list to CADY ROOFING, with circular and price list to WARREN CHENICAL MIG. CO., 78 Fullon Street, New York, U. S. A.

Church Equipment.



## Blake Bell Foundry

Established in 1820.
Successors to WM. BLAKE & CO.
Ianufacture bells of every description, single or chime

BLAKE BELL CO., Boston, Mass.

Steel Alloy Church & School Bells. \*Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



at manufacturers' prices. John H. Pray, Sons & Co.,

ale and Retail CARPETS nington St. (opp. Boylston), Boston. Buckeye Bell Foundry re Cop- Church Bells & Chimes. d Tin Award at World's Fair. Gold Modal at Award at World's Fair.

## RCH BELLS & PEAL T BELL METAL (COPPER AND TEM. PAL, (COPPER AND TIM.) ice and Catalogue. INDEY, HALFIMORE, MB.

Catalogue FREE. BELL FOUNDRY CO., NORTHVILLE,

all kinds, big and little—for Church and School, for Fire, Factory and Farm.

GO., NORTHVILLE, MICH.



Church Cushions

Ostermoor & Co., 116 Elizabeth St.



There is a food for bables which does not require the addition of cow's milk—a food possessing especial value in hot weather—a food which saves thousands of lives from Cholera Infantum every year. It requires the addition of water only in preparation. It is Nestle's Food will be sent on application.

Thos. Leeming & Co., Sole Agents, 73 Warren St., New York. is a food for babies which does not require the



# What do You Think of This!

TIME speeds on—before you realize it Christmas is at hand and the worry of selecting gifts begins. An inexpensive gift that will give pleasure and be of utility and at the same time suggest appropriateness is one of the most difficult problems, that confronts we at heights. roblems that confronts us at holiday mes. The trouble is we put it off too

appropriate the confronts times. The trouble is worden. Nothing seems to suggest itself as "just the thing," and thus the important duty of selecting our gifts is left till the last minute and one must then "take what is left." The readers of The Congregation. and one must then "take what is left." The readers of The Congregationalist should not be of the dilly-dally sort. The World's Fair souvenir spoons are just the thing. And as bridal or birthday gifts it would be a hard matter to find another gift so pleasing to the donor at such a small price. One lady writes:

STAUNTON, VA., June 27, 1895. Leonard Mfg. Co., Chicago. Gentlemen: I received the spoons O. K. and am more than pleased with them. I am de-lighted.

pleased with them. I am de-lighted.

I presented one set as a bridal present and they attracted more attention and admiration than any of the other presents stoffice order for the amount, \$6.60, for which you will please forward six sets of your World's Fair souvenir spoons and the cake basket which you offer as premium for same. Yours truly, (Signed) LILLIE V. CROFT, 318 Fayette St.

#### DESCRIPTION OF SOUVENIR SPOONS

They are standard after-dinner coffee size, heavily coin silver plated, with gold plated bowls, each spoon has a different World's Fair building exquisitely engraved in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus with the dates 1492-1893, and the World's Fair City. The set is packed in an elegant plush lined case. The entire set is sent prepaid for 99 cents, and if not perfectly satisfactory your money will be refunded.

ORMERLY SOLD FOR FOR ALL SIX.

OUR CORRESPONDENTS.

Below will be found a few of the many thousands of cordial letters we are re-ceiving from delighted purchasers. These are not old letters but new ones, as may be seen from their dating. They are all letters from subscribers of religious papers.

BALTIMORE, July 2, 1895.
I received the spoons and berry dish in good condition. Many thanks for your kindness. Please find

MRS. DR. AUGUST HORN, 732 W. Mulberry St.

732 W. Muberry St.

MERIDEN, MISS., Aug. 6, 1895.
d inclosed postoffice order for
se send to my address one case of
taining tablespoons, tenspoons
x of each, and butter knife and
six sets of World's Fair apoons.
as a poon I think I can get
orders for several cake baskets
when I have one to show the
ladies, also butter dishes. This
is the tenth set of spoons that I
have ordered of you. All are
pleased with them. Please address, MRS. FRANK MEYERS,
333 dist Ave.

Tom's CREEK, P. O.,
McDowell Co., July 2, 1895.
Gentlemen: — The half-dozen
ouvenir spoons came safely and
am pleased with them.
Respectfully,
JAS. HARVEY GREENLEAF.

FORT MORGAN. COL.,
July 8, 1885.
Gentlemen: — I received your
card this morning in regard to
the spoons sent us. The spoons
came all right and we were well
pleased with them. Mrs. Seckner showed them to see where
them but all did not feel as
though they could take them.
Yours truly,
BEV. H. D. SECKNEE.

#### SUMMARY.

If the reader will glance over the "Description of the Souvenir Spoons" there can be no doubt of the genuine bargain that is offered.

that is offered.

The six spoons in plush lined case will be sent prepaid on receipt of 99 cents by P. O. or express money order. Do not send individual checks. If you are not satisfied with them the money will be refunded. No goods sent C. O. D.

Address order plainly.

LEONARD MFG. Co., 152-153 Michigan Avenue, E. S., Chicago.